

A M E R I K A E S P E R A N T I S T O

A MONTHLY MAGAZINE OF THE
INTERNATIONAL AUXILIARY LANGUAGE

E S P E R A N T O

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AMERIKA ESPERANTISTO
186 FORTIETH STREET ☆ ☆ CHICAGO

AMERIKA ESPERANTISTO

WITH WHICH IS COMBINED

THE AMERICAN ESPERANTO JOURNAL

Entered as Second-Class Matter October 2, 1907, at the Post Office at Chicago, Illinois, under Act of March 3rd, 1879

Monata Revuo de la Lingvo
Internacia

A Monthly Magazine of the
International Language

Redaktoro kaj Administranto

ARTHUR BAKER

Editor and Manager

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Full page, \$10.00; half page, \$5.00; quarter, \$2.50; less than quarter, basis 6 cents per agate line—14 lines to the inch.

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on any subject are gratefully received and carefully read. Those which we cannot use we shall always return, when accompanied by postage.

AMERIKA ESPERANTISTA KOMPANIO

CHICAGO

Readers, I believe in you and believe in the cause we serve. Each of you, as an individual, is entitled to help of the best Esperanto magazine in existence. But as a body, you are entitled to this only when your aggregate support makes it possible. This month, I'm "trusting" you for a few additional pages. I am spending in the production of this number more money than you've sent in. But that's all right, BECAUSE you are going to show this to that friend of yours and GENTLY INSIST that he subscribe. Just keep sticking with me, dig and keep digging, and we'll soon have a magazine able to sit up and speak for itself.

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Arthur Baker

Alphabet and Pronunciation of Esperanto

THE ALPHABET consists of twenty-eight letters: a b c ĉ d e f g ĝ h ĥ i j k l m n o p r s ŝ t u ŭ v z. The *sounds* are as follows:

a is like *a* in *father*.

c is like *ts* in *hats*.

ĉ is like *ch* in *church*.

e is like *a* in *late*, but not so long. It may be best described to an American as long *a* shortened, or short *e* (as in *met*) lengthened. Since none of the other vowels resembles it, one may pronounce it long, medium or short, with not the slightest danger of being misunderstood.

g is like *g* in *get*.

ĝ is like *g* in *gem*, or *j* in *joy*.

ĥ is like *ch* in *loch*—a strong, guttural aspirate, sounded *hitt*. Found in very few words.

i is like *ee* in *see*.

j is like *y* in *yet*, *yarn*, *boy*, *ay*.

ĵ is like *z* in *seizure*.

o is like *o* in *roll*.

s is like *s* in *so*.

ŝ is like *sh* in *show*.

u is like *oo* in *soon* (*oo*, not *yoo*).

ŭ is like *w* in *how* and is used only in *aŭ*, pronounced *ow*, and *eŭ*, pronounced *ehw*.

z is like *z* in *zone*, *seize*.

r is slightly rolled or trilled.

The remaining letters are pronounced exactly as in English: b d f h k l m n p t v.

oj is like *oy* in *boy*.

ojn is like *oin* in *coin*.

aj is like *y* in *my*, *sky*, *try*.

ajn is like *ine* in *shine*.

ej is like *ay* in *pay*, *hay*.

uj is pronounced *oey*—one syllable.

ujn is pronounced *oeyn*—one syllable.

PRONUNCIATION.—Every word is pronounced exactly as spelled, and no letter is ever *silent*.

The **Accent**, stress or emphasis is placed on the syllable next to the last: BA'lo; ne-HE'la; di-li-GEN'ta.

Every vowel (a, e, i, o, u) adds a syllable: zo-o-lo-gi-o; tre-eg-e.

Grammar of Esperanto in Plain Language

ARTICLE.—Esperanto has no word for *a*. Domo means *a house*; viro, *a man*, etc. The word for *the* is *la*: La domo, *the house*; la viro, *the man*.

NOUNS are *names* of the things of which we speak. They are formed by adding 'o to the root: am'o, *love*; ag'o, *an act*; bonec'o, *goodness*; dom'o, *house*.

PLURAL.—When more than one is spoken of, we add 'j: kat'o'j, *cats*.

VERBS are words expressing *action*. If the action is *now* occurring, the sign is 'as; if *past*, 'is; if *future*, 'os: am'as, *does love*; am'is, *did love*; am'os, *will love*. The form of the verb is not changed for a plural noun.

Conditional action is expressed by 'us: (se)....am'us, (if)....*should love*.

Imperative action, indicating command, desire or purpose, is expressed by 'u: Am'u min! = *Love me!*

Infinitive or indefinite action is expressed by 'i: am'i, *to love*; est'i, *to be*.

ADJECTIVES are words which express *quality*. They are formed by the

addition of 'a to the root: am'a, *loving*, *affectionate*; grand'a, *large*; bon'a, *good*. An adjective usually belongs to a noun, and if the noun has the plural sign, 'j, the adjective also takes it: bel'a'j bir-d'o'j, *beautiful birds*.

ADVERBS usually express *manner*, and are formed by adding 'e to the root: am'e, *lovingly*; rapid'e, *rapidly*. Not all adverbs end in 'e; see "Primary Adverbs," American Esperanto Book.

FINAL 'N.—When a verb requires an *object* to complete its sense, this *object* on which the force of the verb falls, has the final 'n: Li mortigis la kato'n = *He killed the cat*. The 'n is also used to indicate *motion toward*: Johano iras hejmo'n = *John is going home(ward)*. If the noun is plural, the 'n follows the 'j. An adjective belonging to the 'n noun also takes the 'n: ruĝ'a'j'n pom'o'j'n.

PRONOUNS are words which are used instead of nouns. The personal pronouns are: Mi *I*, vi *you*, li *he*, ŝi *she*, ĝi *it*, ni *we*, ili *they*, oni "one," "they,"

"a person"; *si* 'self or 'selves, can refer only to a *third person*; that is, not to the speaker or listener, but to some other.

POSSESSION in pronouns, shown by *my, your, his*, etc., is indicated by the adjective sign 'a: *mi'a, vi'a, li'a*, etc. When the noun to which they are related is plural, the possessive pronouns take the plural sign, and if the noun is singular, the pronoun is also singular, even though it refers to more than one person: *li'a j libroj, his books; ili'a libro, their book*.

Possessive Nouns, such as *John's, Mary's, father's*, are rendered in Esperanto by the word *de* (*of*): *La libro de Johano = John's book*.

THE PARTICIPLE is a word that always implies *action*, and thus resembles the verb. Its signs are: *present action, 'ant'; past, 'int'; future, 'ont'*. By its ending, it takes the form of a noun, adverb or adjective. In the noun form, it represents the *person* performing the act: *la kant'ant'o, the person who is singing*. In the adjective form, it shows the *quality of being in action*: *kant'ant'a birdo, a singing bird*. In the adverbial form, the participle shows the *fact* of the action, but does not *directly* connect act and actor: *Kant'int'e, la birdo flugis = Having sung, the bird flew*.

The Passive Participle expresses the action as being *received*. Its forms are 'at', 'it' and 'ot'.

The verb EST'I (*to be*) is used with the participles as follows:

estas am'anta—'ata, is loving—loved,
estis am'anta—'ata, was loving—loved.

estos am'anta—'ata, will be loving—loved.

estis am'inta—'ita, had been loving—loved.

estis am'onta—'ota, was about to love—be loved, etc., etc., etc.

(For complete explanations and examples of the various shades of meaning reached by participles see *The American Esperanto Book*).

THE NUMERALS are *unu 1, du 2, tri 3, kvar 4, kvin 5, ses 6, sep 7, ok 8, naŭ 9, dek 10, cent 100, mil 1000*. The units are expressed by placing the

lower number *after* the higher: *dek du, twelve, dek tri thirteen*, etc. The tens and hundreds are formed by placing the lower number *before* the higher: *du'dek, twenty, kvin'dek fifty*, etc.

Ordinals have the sign 'a: *unu'a, du'a, tri'a = first, second, third*.

Fractionals have the sign 'on': *du'on'o, ok'on'o = one-half, one-eighth*.

Multiples have the sign 'obl': *duobl'a, triobl'e = double, triply*.

Collectives are formed with the sign 'op': *du'op'e, dek'op'e = by twos, by tens*.

"At the rate of" is signified by the word *po*: *po du, at the rate of two*.

PREPOSITIONS are words used to express *relation* between other words. They are the equivalents of such English words as *on, over, in, at, by, near*, etc. In English, words following prepositions are said to be in the *objective*: *at him, toward her*. In Esperanto, the sense is literally *at he, toward she, by they*, etc. We do not change the form of either noun or pronoun following a preposition.

The preposition JE, which has no fixed meaning, is used when we are not able to decide what preposition exactly expresses the sense. Instead of *je* we can omit the preposition altogether and substitute the sign 'n after the noun.

HOW TO READ ESPERANTO

Upon reviewing the foregoing matter, the student should find that he knows the meaning of the following grammatical suffixes: 'o, 'a, 'e, 'j, 'n, 'as, 'ant, 'at, 'is, 'int, 'it, 'os, 'ont, 'ot, 'us, 'u, 'i. The mark ' by which we have set off the suffixes in the examples is not used in ordinary text, and the student soon learns their meaning so thoroughly that his mind automatically combines it with the root. Thus, *am'*, the idea of affection, and *'as*, action in the present tense, do not convey to the brain two distinct thoughts, but the single idea *loves*. Of less relative importance than the grammatical signs are the syllable prefixes and suffixes shown on another page. They are used with great frequency. Thus, *virineto* one would find to contain four words: *vir'*, man; *'in'*, female; *'et'*, tiny, small; *o*, a being or object; hence, a little woman.

The American Esperanto Book : plain words

Prefixes, Suffixes, Word-Building Method

Esperanto is equipped with a system of prefixes and suffixes, giving a wide range of expression to a very small vocabulary. Taking a root for the central thought, these are used to express the variations of the central idea. In Exercise 42, *American Esperanto Book*, there are shown 53 words thus formed from one root. The only limit to such combinations is clearness.

PREFIXES

- BO'** indicates relationship by marriage: *bo'patro*, father-in-law.
ĈEF' chief or principal: *ĉef'kuiristo*, head cook.
DE' means from: *de'preni*, to take from.
DIS' dismemberment or separation: *dis'siri*, to tear apart.
EK' to begin suddenly: *ek'krii*, to cry out; *ek'dormi*, to fall asleep.
EKS' same as English *ex*: *eks'prezidanto*, ex-president.
EL' out: *el'labori*, to work out; *el'pensi*, to think out, to invent.
FOR' away: *for'iri*, to go away.
GE' both sexes: *ge'patroj*, parents.
MAL' the direct opposite: *bona*, good; *mal'bona*, bad; *levi*, to raise; *mal'levi*, to lower.
NE' not, neutral: *ne'bela*, not beautiful, plain.
PRA' means great- or primordial: *pra-avo*, great-grandfather; *pra'patroj*, forefathers.
RE' to repeat or reverse: *re'iri*, to go back; *re'diri*, to repeat.
SEN' without, -less: *sen'hara*, bald.

SUFFIXES

- 'AD'** continued action: *kanto*, a song; *kant'ad'o*, continued singing.
'AJ' the concrete; something made from or having the quality of: *bel'aj'o*, a beautiful thing; *ŝaf'aj'o*, mutton.
'AR' collection or group: *vort'ar'o*, a dictionary; *ŝaf'ar'o*, flock of sheep.
'ĈJ' affectionate diminutive for masculine names: *Vil'ĉj'o*, Willie.
'AN' inhabitant, member or partisan of: *irland'an'o*, an Irishman; *krist'an'o*, a Christian.
'EBL' possibility: *vid'abl'a*, visible.
'EC' abstract quality: *bel'ec'o*, beauty.

- 'EG'** increased degree or size: *grand'eg'a*, immense; *vir'eg'o*, a giant.
'EJ' place of action: *lern'ej'o*, school.
'EM' tendency or inclination: *labor'em'a*, industrious.
'ER' a unit of a collection: *mon'er'o*, a coin; *sabl'er'o*, a grain of sand.
'ESTR' a leader or head: *urb'estr'o*, mayor; *ŝip'estr'o*, ship's captain.
'ET' diminution of size or degree: *vir'et'o*, a tiny man; *varm'et'a*, lukewarm.
'ID' offspring: *kat'id'o*, a kitten.
'IG' to cause to become: *riĉ'ig'i*, to enrich.
'Ig' to become: *riĉ'ig'i*, to "get rich."
'IL' tool, means, instrument: *kudr'il'o*, a needle; *tranĉ'il'o*, a knife.
'IN' the feminine: *frat'in'o*, sister.
'IND' denotes worthiness: *kred'ind'a*, worthy of belief.
'ING' holder for a single article: *ci-gar'ing'o*, a cigar holder.
'IST' a person occupied with: *kant'ist'o*, a singer; *drog'ist'o*, a druggist.
'NJ' affectionate diminutive for feminine names: *pa'nj'o*, mamma.
'UJ' that which contains: *krem'uj'o*, a cream pitcher. *Franco*, a Frenchman; *Franc'uj'o*, France.
'UL' a person having the quality of: *grand'ul'o*, a large person.

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ESPERANTO-ENGLISH VOCABULARY

In using the following vocabulary, a working knowledge of the grammatical suffixes and word-elements is very helpful. With these well assimilated, one can form for himself a great variety of words from each root. Thus, from **LERN'** we have: **Lernejo**, school; **lernigi**, to teach; **lernigisto**, an instructor; **lernanto**, a pupil; **lernigistino**, an instructress; **lernejestro**, a school principal; **lernema**, apt or quick to learn; **mallernemulo**, a dullard, dunce; and many more. From the root **ŜAF'** we have **ŝafo**, a sheep; **ŝafisto**, shepherd; **ŝafino**, ewe; **ŝafido**, a lamb; **ŝafidino**, a ewe lamb; **ŝafaro**, flock; **ŝafaĵo**, mutton; **ŝafidaĵo**, "lamb mutton." The inherent lameness of English is well illustrated by comparison here. While it has *veal* to signify the flesh of a calf, it must resort to more or less awkward and ambiguous forms to designate the flesh of a lamb, pig, colt, fawn; and where Esperanto has the precise term **kokidaĵo**, English has the meaningless platitude, *spring chicken*.

<p>A</p> <p>a. l. of adj.</p> <p>abaf abbot</p> <p>abel bee</p> <p>abi fir (Gourm.)</p> <p>abon' subscribe</p> <p>acer maple</p> <p>acid' acid, sour</p> <p>acet' buy</p> <p>ad' d. duration.</p> <p>adiu' good-bye</p> <p>admir' admire</p> <p>admon' admonish</p> <p>ador' adore</p> <p>adult' to commit</p> <p>aer' air [adultery]</p> <p>afabl' affable, kind</p> <p>afekt' to affect</p> <p>af' affair, business matter</p> <p>afrank' frank n</p> <p>ag' act [letter]</p> <p>agl' eagle</p> <p>agord' (unconstr.)</p> <p>agrabl' agreeable</p> <p>ag' age</p> <p>ajl' garlic</p> <p>ajn ever; kin who</p> <p>kin ajn whoever</p> <p>aj' d. concrete ideas</p> <p>akool' to harken</p> <p>akoopt' accept [tr.]</p> <p>akoopt' accept, welcome</p> <p>akopitr' hawk</p> <p>akir' acquire</p> <p>akn' pimple [par]</p> <p>akompan' accom-</p> <p>akr' sharp [per]</p> <p>akrid' grass-hop-</p> <p>aks' axle [man]</p> <p>aku' deliver a wo-</p> <p>akv' water:</p> <p>al' to</p> <p>alaud' lark (bird)</p> <p>al' other</p> <p>almenau' at least</p> <p>almoz' alms</p> <p>alt' high</p> <p>alt' altern' alternate</p> <p>alud' allude</p> <p>alumat' match</p> <p>am' love (lover)</p> <p>amas' crowd, mass</p> <p>ambaŭ both</p> <p>ambos' anvil</p> <p>amal' starch</p> <p>amik' friend</p> <p>ampleks' extent</p> <p>amuz' amuse</p> <p>an' d. member</p> <p>anas' duck</p> <p>angli' eel</p> <p>angul' corner</p> <p>angel' angel [angle]</p>	<p>ankoraŭ yet, still</p> <p>ankr' anchor</p> <p>anono' announce</p> <p>anser' goose [re]</p> <p>anstataŭ instead</p> <p>ant' d. of pres. part.</p> <p>ant' act</p> <p>antaŭ before</p> <p>antikv' old (hist.)</p> <p>apart' separate.</p> <p>ap' d.</p> <p>aparten' belong</p> <p>apenaŭ scarcely</p> <p>aper' appear</p> <p>apog' lean (vb.)</p> <p>April' April</p> <p>aprob' approve</p> <p>apud near, by</p> <p>ar' d. collection</p> <p>arano' spider</p> <p>arb' tree</p> <p>ard' bow, fiddle</p> <p>arda' heron</p> <p>ardez' date</p> <p>argil' clay</p> <p>argont' silver</p> <p>ark' arch, bow</p> <p>art' art</p> <p>artifik' cunning</p> <p>artik' joint</p> <p>as' e. of pres. tense</p> <p>at' e. of pr. part. pres.</p> <p>atak' attack</p> <p>ateno' attempt</p> <p>atond' wait, expect</p> <p>atont' attentive</p> <p>atost' attest certify</p> <p>ating' attain, ar-</p> <p>atut' trumpet (rive at)</p> <p>au' or. ul... ul</p> <p>either...or</p> <p>aŭd' hear</p> <p>August' August</p> <p>aŭkut' listen</p> <p>autun' autumn</p> <p>av' grandfather</p> <p>avar' covetous</p> <p>avol' hazel nut</p> <p>ayon' oats</p> <p>aventur' adventure</p> <p>avert' warn [for]</p> <p>avid' covet, eager</p> <p>azon' ass, donkey</p> <p>azot' nitrogen</p>	<p>barb' beard</p> <p>barbir' barber</p> <p>barel' keg, barrel</p> <p>bask' coat tail</p> <p>basten' stick</p> <p>bat' bat</p> <p>bataŭ fight</p> <p>bed' bed (garden)</p> <p>bedair' pity, re-</p> <p>bek' leak [re]</p> <p>bel' beautiful, love</p> <p>ben' bless</p> <p>benk' bench</p> <p>ber' berry</p> <p>best' best-L. animal</p> <p>betul' birch (tree)</p> <p>bazon' need, want</p> <p>bien goods, estate</p> <p>bier' beer</p> <p>bird' bird (birds)</p> <p>bird' bird</p> <p>blank' white</p> <p>blak' cry (of beasts)</p> <p>blind' blind</p> <p>blond' fair (of hair)</p> <p>blow' blow</p> <p>blu' blue (range)</p> <p>be' d. relat. by mar-</p> <p>boat' boat</p> <p>boj' bark (dog's)</p> <p>bol' boll (intr.)</p> <p>bon' good</p> <p>bor' bore (tr.)</p> <p>bord' shore, bank</p> <p>border' border (um)</p> <p>hors' bourse, ex-</p> <p>bot' boat [change]</p> <p>botel' bottle</p> <p>bov' ox</p> <p>brak' arm</p> <p>bram' bream</p> <p>bran' branch</p> <p>brand' brandy</p> <p>(prod. of still)</p> <p>brask' cabbage</p> <p>bret' shell</p> <p>brid' bridle</p> <p>brik' brick</p> <p>bril' shine (intr.)</p> <p>brod' embroidery</p> <p>brog' scald</p> <p>broe' brew</p> <p>bru' noise</p> <p>brul' burn (intr.)</p> <p>brun' brown</p> <p>brust' chest, breast</p> <p>brut' brute, cattle</p> <p>bub' bud, urethra</p> <p>buo' slaughter</p> <p>buf' load</p> <p>bukl' ringlet, curl</p> <p>bul' clod, ball</p> <p>bulb' bulb, onion</p> <p>bulk' roll (bread)</p> <p>burd' drone (ins.)</p> <p>burg' citizen</p> <p>burgon' bud</p> <p>buŝ' mouth</p> <p>buter' butter</p> <p>butik' shop</p> <p>buton' button</p>	<p>O</p> <p>oed' to yield</p> <p>oĉan' cornflower</p> <p>oel' aim, object</p> <p>oend' cent (coin)</p> <p>oent' hundred</p> <p>oerb' brain, mind</p> <p>oert' certain, sure</p> <p>oerv' deer [ing]</p> <p>oeter' rest, remain-</p> <p>cifer' cipher, nu-</p> <p>cigar' cigar [metal]</p> <p>cigared' cigarette</p> <p>cign' swan</p> <p>cikant' stork</p> <p>cim' wig</p> <p>cindr' ash, cinder</p> <p>okuler' circular</p> <p>oĉ' oĉo, question</p> <p>oĉtron' lemon</p> <p>oĉ' inch</p> <p>C</p> <p>ĉagren' glove (tr.)</p> <p>ĉambro' room</p> <p>ĉan' cock (of a gun)</p> <p>ĉap' cap</p> <p>ĉapel' hat</p> <p>ĉapitr' chapter</p> <p>ĉar for, because</p> <p>ĉarlatan' charla-</p> <p>ĉarm' charm [tan]</p> <p>ĉarnir' hinge</p> <p>ĉarpent' carpentry</p> <p>ĉas' hunt, chase</p> <p>ĉast' chaste</p> <p>ĉe at, with</p> <p>ĉef' chief</p> <p>ĉomtr' shirt</p> <p>ĉon' chain</p> <p>ĉoriz' cherry</p> <p>ĉork' coffin</p> <p>ĉerp' draw (from any source)</p> <p>ĉes' cease, desert</p> <p>ĉeval' horse</p> <p>ĉi d. proximity: lie there, lie li here</p> <p>ĉia every (kind)</p> <p>ĉiam always</p> <p>ĉie everywhere; ner</p> <p>ĉiel in every man-</p> <p>ĉiel' heaven, sky</p> <p>ĉies everybody's</p> <p>ĉir' crumple, crease</p> <p>ĉifon' rag</p> <p>ĉikan' chicanery</p> <p>ĉio everything, all</p> <p>ĉiom all of it [out]</p> <p>ĉirkaŭ round, ab-</p> <p>ĉiu each, every one</p> <p>ĉiz' chisel, carve</p> <p>ĉj d. masc. affect.</p> <p>diminutive</p> <p>ĉu whether: asks a question</p> <p>D</p> <p>da is used instead of de after words</p>	<p>expressing weight or mea-</p> <p>sure</p> <p>dah' dance</p> <p>dand' dandy</p> <p>dangr' danger</p> <p>dank' thank</p> <p>dat' date (time)</p> <p>dair' endure, last</p> <p>de of, from, with</p> <p>pass. part. de-</p> <p>dec' becoming</p> <p>December' Decem-</p> <p>decid' decide (tr.)</p> <p>decitr' decypher</p> <p>dedi' dedicate</p> <p>defend' defend</p> <p>degr' thaw</p> <p>dejar' be in debt</p> <p>dek' ten</p> <p>deklin' slope</p> <p>dekstr' right-hand</p> <p>deir' be delirious</p> <p>demand' ask</p> <p>dens' dense, close</p> <p>dent' tooth</p> <p>demon' demance</p> <p>depend' depend</p> <p>des' the... the</p> <p>desegn' design</p> <p>detal' detail</p> <p>detru' destroy</p> <p>dev' must, de'ig</p> <p>compel</p> <p>devr' device, motto</p> <p>dezert' (the) desert</p> <p>dezir' desire, wish</p> <p>Di' God</p> <p>dibol' debauchery</p> <p>difekt' to damage</p> <p>diferenc' differ</p> <p>difta' define, des-</p> <p>dig' dike [time]</p> <p>dik' thick, stout</p> <p>dikt' dictate</p> <p>diligont' diligent</p> <p>diman' Sunday</p> <p>dir' say, tell</p> <p>direkt' direct, steer</p> <p>dis' d. separ</p> <p>diskont' discount</p> <p>dispon' dispose</p> <p>disput' dispute</p> <p>disting' distinguish</p> <p>distr' distract</p> <p>diven' divine, guess</p> <p>divers' various, di-</p> <p>divid' divide [verse]</p> <p>do then, according-</p> <p>dol' sweet [ly]</p> <p>dolor' pain, ache</p> <p>dom' house</p> <p>domag' (it is a) pity</p> <p>don' give [sent]</p> <p>donac' make pre-</p> <p>dorlot' coddle</p> <p>dorm' sleep</p> <p>dorn' thorn</p> <p>dors' (the) back</p>	<p>dot' dewy</p> <p>drap' woolen cloth</p> <p>draŭ' thresh</p> <p>dren' train (anim.)</p> <p>drink' drink (in ex-)</p> <p>drug' drug [ress]</p> <p>dron' drown, sink</p> <p>du two</p> <p>duk' doubt</p> <p>duk' duke [whilst]</p> <p>dum' during, while,</p> <p>dung' hire (servant)</p> <p>E</p> <p>e. l. of adv.</p> <p>eben' even, smooth</p> <p>el' d. possibility</p> <p>el' d. abut, idea</p> <p>el' even (adv.)</p> <p>edif' edify</p> <p>eduk' educate, rear</p> <p>edz' husband</p> <p>efektiv' real, actual</p> <p>elik' have effect</p> <p>eg' d. increase</p> <p>egal' equal</p> <p>eh' echo</p> <p>ej' d. place allot-</p> <p>ted to</p> <p>ek' d. sudden or</p> <p>beginning act</p> <p>ek' ex- (who has been)</p> <p>ekscit' excite</p> <p>ekskura' trip</p> <p>eksped' dispatch</p> <p>ekster' outside</p> <p>ekstern' crush out</p> <p>ekstrem' extreme</p> <p>ekzamen' examine</p> <p>ekzempl' example</p> <p>ekzer' exercise</p> <p>ekzil' banish</p> <p>ekzist' exist (meng)</p> <p>el out of, from a-</p> <p>elefant' elephant</p> <p>elekt' choose</p> <p>em' d. propensity</p> <p>embaras' puzzle</p> <p>embusk' ambush</p> <p>enigm' puzzle (take)</p> <p>entrepren' under-</p> <p>enu' be wearied</p> <p>envi' envy</p> <p>er' d. unit</p> <p>erar' error, mistake</p> <p>erlazo' bridge (hog)</p> <p>ermit' hermit</p> <p>erp' burrow</p> <p>escept' except</p> <p>eskadr' squadron</p> <p>esper' hope</p> <p>esplor' explore</p> <p>esprim' express</p> <p>es' be (verb aux.)</p> <p>estim' esteem</p> <p>esting' extinguish</p> <p>estr' d. chief</p> <p>esafod' scaffold</p> <p>et' d. diminution</p> <p>etag' story (w house)</p>	<p>etond' extend (tr.)</p> <p>etern' eternal</p> <p>evit' avoid</p> <p>ezok' pike (fish)</p> <p>F</p> <p>fab' bean</p> <p>fabel' tale, story</p> <p>fabl' fable</p> <p>fabrik' factory</p> <p>facil' easy</p> <p>faden' thread</p> <p>fag' beech-tree</p> <p>fajr' whistle</p> <p>fajl' file (tool)</p> <p>fajr' fire</p> <p>fak' compartment</p> <p>fakt' fact</p> <p>faktur' invoice</p> <p>fal' fall [grass]</p> <p>falo' mere, cut</p> <p>fald' fold</p> <p>falk' falcon</p> <p>fals' falsely</p> <p>fam' fame, rumour</p> <p>familj' family</p> <p>fand' east, mek</p> <p>fantom' ghost</p> <p>far' do, make</p> <p>faring' pharynx</p> <p>farm' take on lease</p> <p>fart' be (well or an-)</p> <p>farun' flour (well)</p> <p>fask' bundle</p> <p>fast' fast (vb.)</p> <p>fauk' jaws, gully</p> <p>favor' favour</p> <p>fazan' pheasant</p> <p>febr' fever</p> <p>Febru' February</p> <p>fed' lees, sediment</p> <p>fel' in' fairy</p> <p>fel' hide, fleece</p> <p>felid' happy, lucky</p> <p>felt' felt</p> <p>femur' thigh</p> <p>fend' split, rive (tr.)</p> <p>feneŝtr' window</p> <p>fer' iron</p> <p>ferdek' deck (ship)</p> <p>form' shut, close</p> <p>forvor' zeal</p> <p>foŝt' festival</p> <p>foŝten' banquet</p> <p>fian' betrothed</p> <p>fibr' fibre</p> <p>fid' to rely upon</p> <p>fidel' faithful</p> <p>fior' proud</p> <p>fig' fig. [present]</p> <p>figur' image, re-</p> <p>fil' son</p> <p>filik' fern</p> <p>fin' end, finish (tr.)</p> <p>fingr' finger</p> <p>firm' firm</p> <p>fiŝ' fish</p> <p>flam' flame</p> <p>flank' side, flank</p> <p>flar' smell (tr.)</p> <p>flaŭ' flatter</p> <p>flav' yellow</p>
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O
 o e. of nouns
 obe' obey [jest]
 objekt' thing, ob-
 objekt' fold, diehl
 twofold
 obatin' obstinate
 odor' odour, smell
 offend' offend
 ofor' to offer (as
 sacrifice, gift, etc.)
 ofit' office (employ-
 off' often (employ)
 ok eight [sion, case
 okaz occur so occa-
 okcident' west
 Oktober' Oktober
 okuf' eye
 okup' occupy
 ol than
 oil oil
 omar' lobster
 omb' shadow
 ombrol' umbrella
 on d. fractions:
 ond wave
 onl one, people,
 they:
 onki' uncle
 onf' e. fut. part. act.
 op' d. collective
 numerals
 opini' to opine
 oportun' handy
 or gold [arity
 ord' order, regu-
 ordon' order, (dis-
 curation)
 ordon' order, com-
 orol' ear - [mand
 orf' orphan
 orgen' organ (mus.)
 orient' east
 ornam' ornament
 os e. of fut. tense
 osced' yawn
 ost bone
 ostr' oyster
 of e. fut. part. pass.
 ov' egg

P
 pao' peace
 pacienc' patience
 pac' shoot, fire
 pag' pay
 pag' page (book)
 pajl' straw
 pak' pack, put up
 pal' pale
 palao' palace
 palis' stake
 palp' touch, feel
 palpabr' eyelid
 pan bread
 pantaloni' trousers
 pantoff' slipper
 pap' pope
 papag' parrot
 papav' poppy
 paper' paper
 papilli' butterfly
 par' pair, brace
 parone' forgive
 pardone' forgive
 parker' by heart
 parol' speak
 part' part
 parti' party, par-
 pas' pass [tial
 passer' sparrow
 pasi' passion
 pasl' Easter
 past' paste
 pasted' pie [or
 pastr' priest, past-
 paal' to stop [scath
 paat' pasture, feed
 pat' frying-pan
 patr' father
 pauf' to pause
 pav' peacock
 pavim' pavement
 pec' piece
 ped' pitch
 peg' wood-pecker
 pejzag' landscape
 pek' sia
 pek' to pickle
 pel' drive, chase
 pelt' fur [away
 pelv' basin
 pen' endeavour
 pond' hang (intr.)
 penik' paintbrush
 pena' think
 pent' to repent

penr' paint
 per' to chirp
 per by means of
 peré' perch (fish)
 peré' lose
 perdik' partridge
 pere' perish
 perfekt' to perfect
 perfid' betray
 pergamén' parch-
 perli' pearl [ment
 permes' permit
 peron' platform
 peronik' peach
 pee weigh (tr.)
 pest plague
 pet' request, beg
 petof' be roguish,
 play the wanton
 petrol' paraffin oil
 petrosel' parsley
 pez' weigh (intr.)
 pl' pious
 pled' foot, leg
 pig' magpie
 pik' prick, sting
 pik' ball (playing)
 pin' pine-tree
 piné' pinch
 pingt' pin
 pint' pointed
 pip' pipe (tobacco)
 pipr' pepper
 pir' pear
 piril' gravel
 plst' to pound
 plz' pea [crush
 plac' public square
 plac' please
 plad' plate
 plafon' ceiling
 pland' sole (of the
 plank' floor [foot)
 plat' flat, plain
 plaud' splash, clap
 plekt' most
 plekt' weave, plait
 plon' full
 plend' complain
 plot' tray
 plozur' pleasure
 pl more
 plor' mourn, weep
 plu further, longer
 plug' plough
 plum' pen
 plumb' lead (metal)
 pluv' rain
 poapiece, atrate of
 pokaf' cup, goblet
 polle' police
 poligon' buckwheat
 polur' polish
 polus' pole
 polv' dust
 pom' apple
 ponard' dagger
 pont' bridge
 popl' poplar-tree
 popol' people
 por for, for benefa
 pord' door [of
 pork' hog, pig
 port' wear, carry
 posed' possess
 post after, behind
 posten' station (mil)
 postul' require, de-
 posé' pocket [mand
 post' post, mail
 potene' mighty
 pov' be able, can
 pr' are great
 grandfather
 prav' right (adj.)
 precip' chiefly
 preciz' precise
 predik' preach
 prefer' prefer
 prag' pray
 prem' press
 premi' prize
 pron' take
 pres' print (vb.)
 preskau' almost
 pret' ready [prep.)
 preter' beyond
 prez' price
 prezent' to present
 pri concerning, ab-
 princ' prince [out
 princip' principle
 printomp' spring
 privat' private (dim)
 pro owing to, for
 the sake of
 proent' interest
 prooes' lawsuit
 produkt' produce

profund' deep
 prokroat' to delay
 prokelim' near
 promon' to walk
 promon' promise
 propon' propose
 propo' (one's) own
 prosper' succeed
 prov' try [thrive
 proviz' provide
 prujn' invar (iron)
 prum' plum
 prunt' to lend
 pruv' to prove
 pugn' list
 pul' flea
 pulim' lung
 pulv' spinpowder
 pulver' powder
 pump' to pump
 pun' punish
 punkt' point
 punt' lace
 pup' doll
 pur' pure
 pus' pus, matter
 puk' push
 put' well (subst.)
 putr' to rot

R
 rab' rob [count
 rabat' rebate, dis-
 raban' rabbi
 rabot' to plane
 rad' wheel
 radi' beam, ray
 radik' root
 rafin' horseradish
 rafin' refuse
 rajd' to ride (on
 horseback) [nity
 raft' right, author
 rakont' relate
 ramp' crawl
 ran' frog
 rang' random
 rang' edge, margin
 rang' rank, grade
 rap' long radish
 rapid' quick, rapid
 raport' report
 rast' to rake
 rat' rat
 rack' harness
 raus' carpenter
 rav' ravish, delight
 rav' shave
 re d' again, back
 redakt' editorial
 offic
 reg' rule, govern
 regai' regale
 rogn' State, realm
 regul' rule
 rog' king, reign
 rekompens' reward
 rek' straight
 rel' rail
 rem' to row [chair
 rambur' to stuff
 rampar' bulwark
 rem' kidney
 rankont' meet
 runvers' upset
 respond' reply
 rest' remain [rant
 restoraci' restaur-
 rat' net
 rev' dream (awake)
 rezultat' result
 rib' currant
 ribel' to rebel
 ricev' obtain, get
 ricé' rich [receive
 rid' laugh
 rifug' take refuge
 rifuz' to refuse
 rigard' look at
 rigt' halt
 rikoft' reap
 rilat' relate to, com-
 rim' rhyme [cern
 rimark' to notice
 rimed' means
 rimon' strap
 ring' ring (subst.)
 rip' rib
 ripot' repeat
 ripoz' repose, rest
 riprod' reproach
 river' river
 riz' rice
 rod' roadstead
 romp' break
 rond' round, circle
 ronk' to snore
 ros' dew
 rost' roast (anim.)
 rostr' trunk (of

rot' company (mil.)
 roz' rose
 rub, rubbish
 ruband' ribbon
 ruban' ruby
 rug' red
 rukt' eructate
 rul' roll (tr.)
 rust' rust (tr.)
 ruz' trick, ruse

S
 sabat' Saturday
 sabl' sand
 sag' arrow
 sag' wise
 sak' sack
 sak' salt
 salat' salad
 salajr' salary
 salik' willow
 salim' salmon
 salt' leap, jump
 salut' salute, greet
 sam' same
 sam' health
 sang' blood
 sankt' holy
 sap' soap
 sark' to weed
 sat' satiated
 sauc' sauce
 sav' save [tally
 sol' know [men-
 soleno' science
 solur' squirrel
 as if
 seb' grease, fat
 sed' bat
 seg' saw
 seg' seat, chair
 sek' dry
 sekul' eye
 sek' Jew
 sek' sea
 sek' fellow
 sek' saddle
 sek' soap
 samaja' week
 sek' without
 sek' sunset
 sek' seed
 sek' feet, pericard
 sek' seven [ber
 September
 sek' search
 sek' series
 sek' serious
 sek' lock, (subst.)
 sek' serve
 sek' six
 sek' season
 si him, her, it,
 one-self, them-
 selves (reflex.)
 sibi' to him
 sig' sit
 sig' besiege
 sigol' seal (vb.)
 sign' sign, token
 signif' signify
 sillab' syllable, sil-
 ab' to spell
 allent' to be silent
 alik' flint
 alik' silk
 alim' monkey
 alim' like, similar
 simpl' simple
 singult' hiccup
 sinjor' Sir, Mr.
 sitel' bucket
 situaci' situation
 skaf' scale [blade
 skapof' shoulder-
 skarab' beetle
 skatol' small box
 skarm' to fence
 skiz' to sketch
 sklav' slave
 skrib' write
 sku' shake
 skulpt' sculpture
 skvam' scale (fish)
 emerald
 sobr' sober
 societ' society
 soit' thrust
 soit' threshold
 sol' only, alone
 soldat' soldier
 solen' solemn
 solv' loosen, solve
 somer' summer
 son' sound (subst.)
 song' dream
 sonor' give out a
 sound (as a bell)
 sopir' long for

S
 saf' sheep
 sajn' seem
 sak' chest
 sanool' shake (tr.)
 sang' change (tr.)
 sarg' load (a gun)
 sarg' load, burden
 sat' to prize, like
 saum' foam, spray
 sel' shell, peel, rind
 selk' brace (trous.)
 sero' joke
 si she, her
 silid' shield
 sim' get mouldy
 sind' slougie
 sink' ham
 sip' ship
 sir' tear, read
 sirim' shelter
 slim' mud
 slon' lock, fasten
 slon' hearty kiss
 slmir' smear, anoint
 snur' string
 soy' push forward
 sovel' shovel
 spar' be sparing
 spin' spin
 sprud' sprinkle

sorb' absorb
 soré' witchcraft
 sovak' wild, sav-
 sort' fate, lot [age
 spao' space
 spes' kind, species
 spogul' mirror
 spert' experience
 spes' shapes' dis-
 burse, ex' spes'
 receive (money)
 spio' spice
 spin' ear (of corn)
 spin' spine
 spinac' spinach
 spir' breathe
 spirit' spirit, mind
 spirit' defiance (of)
 spong' sponge
 sprit' wit
 spron' spur
 sprut' expectorate

stabl' staff (mil.)
 staci' station
 staf' stable, stall
 stamp' stamp
 stan' tin [mark
 standard' flag
 stang' pole
 star' stand
 stat' state, condi-
 steb' stitch [tion
 ataf' star
 aterk' measure
 stern' stretch out
 stersior' stomach
 stomak' stomach
 strab' squint
 strang' strange
 stral' street
 strok' stroke
 strok' stroke, line
 str' stripe, wide
 strig' owl [streak
 strut' ostrich
 strug' tow
 sturn' starling
 subunder, beneath
 subit' sudden
 sud' such
 sud' south
 suffer' suffer
 suffo' sufficient
 sufok' suffocate
 suk' sap, juice (tr.)
 sukcent' amber
 sukces' have suc-
 sokur' sugar (cane)
 sulfur' sulphur
 sukk' wrinkle
 sun' sun
 sup' soup
 super' over, above
 supoz' suppose
 supr' upper (adj.)
 sur' upon, on
 surd' deal
 surtut' overcoat
 svat' arrange mat-
 cimeny
 even' to swoon
 aving' swing (tr.)

S
 saf' sheep
 sajn' seem
 sak' chest
 sanool' shake (tr.)
 sang' change (tr.)
 sarg' load (a gun)
 sarg' load, burden
 sat' to prize, like
 saum' foam, spray
 sel' shell, peel, rind
 selk' brace (trous.)
 sero' joke
 si she, her
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 sink' ham
 sip' ship
 sir' tear, read
 sirim' shelter
 slim' mud
 slon' lock, fasten
 slon' hearty kiss
 slmir' smear, anoint
 snur' string
 soy' push forward
 sovel' shovel
 spar' be sparing
 spin' spin
 sprud' sprinkle

srank' cupboard
 sraub' screw
 stat' steel
 stat' State
 stip' log of wood
 staf' steel
 stof' stuff, tissue
 ston' stone
 stop' stop up
 strump' stocking
 stup' step
 su' shoe
 sulid' owe
 sultr' shoulder
 suf' shoot out (corn)
 svel' swell [acc.
 svit' perspire

T
 tabak' tobacco
 tabel' list
 tabl' table
 tabul' plank, board
 tag' day
 tajlor' tailor
 tak' estimate
 tal' waist
 talp' mole (animal)
 tambur' drum
 tamen' however
 tapet' tapestry
 tapis' carpet
 tag' cup (teal)
 tag' be for for
 tavol' layer
 te' tea
 ted' tedious
 teg' cover (furni-
 ture, etc.)
 tegment' coat
 teks' weave
 telar' date
 temp' time [mand
 temp' temple
 ten' field, group
 tand' tent
 tent' temple, try
 ter' earth
 torn' terror
 torur' terror
 testud' tortoise
 tetr' grouse
 tis' such a
 tis' therefore
 tis' then
 tis' there
 tis' thus, so
 tis' tickle
 tis' lime-tree
 tis' fear
 tis' moth [es
 tis' clink of glass-
 tis' that (thing)
 tis' so much
 tis' draw, pull
 tis' title
 tis' that
 tis' linen
 toler' tolerate
 tomb' tomb, grave
 tong' clip, shear
 tongr' thunder
 toré' wind, twist
 toré' peat
 torn' turn (lathe)
 tornist' knapsack
 tort' tart
 tra through
 trah' beam (of wood)
 traduk' translate
 traf' hit, reach
 trajt' feature
 trajt' transact
 trané' out
 trankvil' quiet
 trans across
 tre vary
 trem' tremble
 tremp' to dip
 tren' drag, trail
 trozor' treasure
 tri' three
 trink' drink
 tritik' wheat
 tro too (much)
 tromp' deceive
 trotuar' side-walk
 trov' find
 tru' hole
 trud' force upon
 trunk' trunk, stem
 tub' tube
 tuber' bulb
 turf' turf
 tut' immediately
 tuk' cloth, kerchief
 tur' tower
 turd' thrush

turment' torment
 turn' turn (v.a.)
 tus' cough
 tut' touch
 tut' whole, quite

U
 u e. imperative
 uf d. containing
 ul d. remarkable
 for
 um' indef. suffix
 umblik' davel
 ung' nail (finger)
 unu' one
 urb' town
 ure' bear (animal)
 urtik' nettle
 us' e. of conditional
 uter' womb
 util' useful
 uz' use

V
 vag' room
 vake' was
 val' valley
 valor' be worth
 van' vain, needless
 vant' cheek
 vant' vain, false
 vapor' steam
 varb' to recruit
 variol' smallpox
 varm' warm
 vart' nurse (child)
 vast' wide, vast
 vat' vase
 vein' vein
 vak' wake, arouse
 val' sail (subst.)
 valk' falk
 velur' velvet
 ven' come
 vend' sell
 vondred' Friday
 venom' poison
 vang' vengeance
 venk' conquer
 vent' wind
 ventol' to air
 ventr' belly
 ver' true
 verd' green [birch
 verg' rod - whip
 verk' work (dise-
 verm' worm [ary)
 vers' verse
 vers' pour
 veruk' wax
 vesp' wasp
 vesper' evening
 vespert' bat
 vest' to clothe
 vest' waistcoat
 vet' bet, wager
 veter' weather [ce
 vetur' go (by) [ce
 vrazik' blister, blad-
 v' you [der
 stand' meat, flesh
 vie' row, rank, turn
 vif' see
 vidv' widower
 vigr' alert
 villag' village
 vin' wine
 vinagr' vinegar
 vint' winter
 viol' violet
 violon' violin
 vip' whip
 vir' man, male
 virg' virginal
 virt' virtue
 vis' wipe
 vitr' glass (sub-
 viv' live [stancv
 vizag' face
 vizit' visit, call on
 vod' voice
 voj' way, road
 vojag' voyage
 yok' call
 vol' wish, will
 volont' willingly
 volv' wrap round,
 vom' vomit [roll up
 vort' word
 vost' tail
 vout' veil
 vulp' fox
 vultur' vulture
 vund' wound

Z
 zon' girdle
 zorg' care for
 zum' to buzz

The British Esperantist

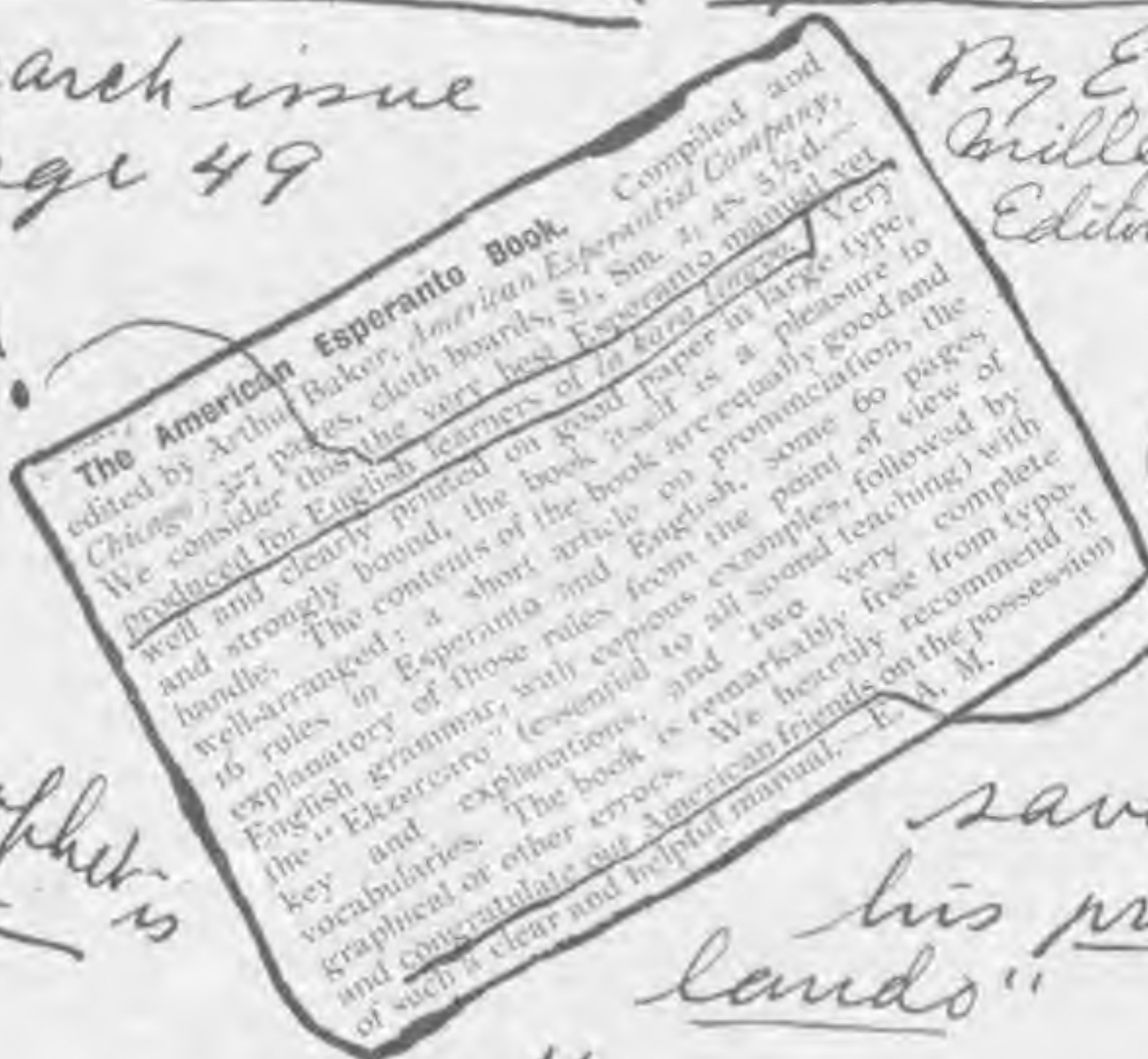
March issue
Page 49

By E.A.
Bridgely
Editor-in-Chief

Oh!

"A prophet is
not — is

My!



save in
his propria
lands"

But just the same, we've sold
13,000 copies. Our latest circular says:

"Responding to the very general demand that we place The American Esperanto Book within the reach of persons who cannot afford the best edition, or who, being not yet Esperantists, do not care to subscribe to our magazine a full year to obtain the premium book, we have decided that all teachers and clubs may now give the premium book with a six months' subscription at FIFTY CENTS."

The money you spend at
our house goes right into active
Esperanto propaganda. We're not
just selling books — we're advertising
Esperanto on systematic, wholesale
lines.

American Esperantist Co.
186 Fortieth St. Chicago



KIAM oni laŭdas la praktikemon de la amerikano, oni ofte forgesas, ke la utileco necesas por la ideala tiel same por la utila. La revoj de knabo estas idealaj: la pano estas praktika afero; sed sen pano oni ne povas revii. Se la amerikano metas antaŭ ĉio la utilon, li ne eraras; sed tiu forte eraras, kiu pensas pro tio, ke la amerikano ordinare ne ŝatas la idealan. Kaj treege eraras tiu, kiu pensas ke la amerikano ne povas mezuri la utilon alimaniere, ol laŭ la dolarsigno kaj ciferoj.

Ni lasu al fremduloj tiun eraron, sed por ni mem, ne lasu nin dum unu momento klopodi tiel forte je la praktika utilo, ke ni forgesos pri la ideala belo. Ĉiam reciproke sin helpas la utilo kaj la idealo.

La unua idealisto estis tiu nuda homo, klopodanta naskigi fajron per la frotado de du pecoj de ligno. Liaj kunuloj ridegis, timegis, ludis kaj adoris laŭvice; post jarmiloj ili utiligis ĝin kaj fondis per ĝi—civilizacian! Estas en Ameriko centmiloj, kiuj bone konas kaj komprenas tian rilaton inter utilo kaj idealo; ke ili reciproke provizas fundamenton unu por la alia, kaj en la lasta analizo ne ekzistas inter ili diferenco—ĉio ideala estas utila, kaj ĉio utila estas ideala.

Tial klopodante je amerikano por nia afero, ne hontu konfesi, ke Esperanto ne portos al li bilionon da dolaroj. Klarigu simple, ke ĝi donos al li lokon en la unua rango de progresemaĵoj; kaj ke, per ĝi, li helpos siaparte al la iom-post-ioma kunfratiĝo de la homoj.



IT TAKES a considerable quantity of a peculiar kind of aplomb to put into print the sort of advertisement we give you this month—you will recognize it when you read it. Even those who do understand will sit up and say "Mm!" but they will think again and say: "Well, it's all right; the man wants the faith of his readers, and straight talk is one of the ways to get it." But this for the few who simply can't understand it: Go, study astronomy. Go sit in the dark for an hour out in the forest of waving shadows on the border of Creation, and ask somebody, a hundred billion centuries hence, to tell you how much it matters, this difference between us. What ho, little brother to the celluloid collar, a truce to your pretenses, and mine! I am a fool in the strong joy of knowing it; you're another, and you waste too much effort to keep from finding it out!

WORLD PROGRESS OF ESPERANTO

IT MAY BE said, with comparative accuracy, that few modern people who read the review and make a fairly supportable pretention of keeping pace with the world's progress, have not learned something of the history of Esperanto and the general movement for an international language. It is not the purpose here to give a history of the early movement, nor to reply to the the many arguments against it. It is well established in history that new ideas and inventions remain the subject of ridicule and opposition from the unthinking long after they have become firmly established in merit and usefulness. For over three hundred years the enlightened world has believed that we live upon a planet; but in spite of this there are still schools of elegance and culture where this is sturdily denied and ingeniously contradicted.

All arguments against Esperanto are reduced to ashes by the red-hot facts in the case. People *can and do* acquire a reading and writing knowledge of it in from one week to three months. People *can and do* learn to speak it from books alone, and to speak it with far greater accuracy than the average person can learn to speak any foreign tongue without actual residence among the natives of that tongue. People *can and do* understand the Esperanto of foreigners with a *marvelous minimum* of difficulty. All for the reason that the language is based for the most

part upon root-words and sounds which already exist in the majority of languages, contains few vowels, with such broad distinction between them that confusion is impossible, and is absolutely phonetic. To cover the world's progress of Esperanto even briefly would require a volume of several hundred pages, and it is possible here to present only a very inadequate synopsis of it:

ALGIERS.

Some time has passed since the arrival of the little mimeographed newspaper, "Afrika Esperantisto." That has been the sole source of information concerning affairs in North Africa.

ARGENTINA.

There was no organized Esperanto movement in Argentina at the date of latest information from that country.

Several prominent newspapers have given the language favorable reviews and it is expected that organized propaganda will result in the near future.

AUSTRIA.

The group at Vienna is taking on great activity and promises to be well represented at the Congress in Dresden.

AUSTRALIA.

From all parts of the continent come inquiries about the language, and one may believe in the early establishing of an association by the Esperantists there.

BELGIUM.

It is remembered that Belgium first gave official consideration to the claims of Esperanto as an international language, sending its representative to the congress in Cambridge. Now comes the information that the study of Esperanto

is compulsory in the military schools of that country, and in Antwerp they teach it in the public schools.

BOHEMIA.

The Jubilee Exposition, which celebrates the sixtieth year of the reign of Emperor Francis Joseph I, will take place in Prague, from May to October of the present year. The managers of the exposition are using Esperanto a great deal for advertising the affair, and several of the Esperanto gazettes of Europe have issued supplements about it. There will be an official invitation to the participants in the Dresden Congress to visit the exposition.

BRAZIL.

The latest information from this country concerns the formation of new groups in the cities of Parana, Pouzo, San Paulo and other places.

BULGARIA.

The Bulgarians will hold a national Esperanto congress this year, at Shumen.

CANADA.

The group at Toronto is quite wide-awake and strong, and 500 persons attended the lecture of M. Privat in that city. There are several other groups in the Dominion.

CHILI.

In the coming December there will be a convention of scientists from the two Americas, in Santiago. Among them will be several Esperantists, and there will be an effort to interest the congress in the language.

DENMARK.

Esperanto is progressing well in Denmark. They are constantly founding clubs and arranging courses.

FINLAND.

From "Fiuna Esperantisto" it is learned that up to date more than 6,000 text-books for Esperanto have been sold in this small but very progressive country.

FRANCE.

There has been founded in Paris an Esperanto resort, where they keep a library, games, etc., and one can always find Esperantists and speak the lan-

guage. It is open from ten in the morning to the same hour in the evening, and the monthly admission card costs ten cents. It will be a fine thing for travelers. In Rouen, the city council has given the Esperanto club a room, which is open every evening except holidays. An Esperanto summer resort has been arranged at Neuville-Sur-Saone. Many eminent and energetic Frenchmen advocate the organization of an international Esperanto academy.

GIBRALTAR.

A daily newspaper published at this British military city gave not long ago an account of the enthusiastic reception of Dr. Yennans, an American Esperantist who now lives in the Philippine Islands. The international language is constantly growing among the soldiers of all countries.

GREAT BRITAIN.

The yearly convention and consultation of the British Esperanto Association will take place in Edinburgh, the 6th to the 8th of June. On account of the growth of the business of the Association it now has a new office and rooms in the Museum Stations Buildings, 133-136 High Holborn, London, W. C.

HOLLAND.

The General Military Journal now has a regular department of Esperanto.

HUNGARY.

There is a central propaganda society in Budapesth, though the general educational and political conditions of the country seem to retard progress. The predominance of Magyars in political affairs and their suppression of languages other than their own makes even the idea of a neutral language quite unwelcome.

INDIA.

According to a report by the secretary of the society there, the Esperantists met every week in Calcutta during the eight months preceding January. Our American friends in Boston, New York, Philadelphia, Chicago, etc., who thought it useless to meet in the sum-

mer, might get a lesson from this. Summer in Calcutta is as warm as—well, select your own comparison. The movement also prospers in Jetpur, Jamnagar, Surat, Ahmedabad, Rawalpindi, and other places.

IRELAND.

The Irish Esperanto Association was formed early this year, as an outgrowth of the movement in England.

JAPAN.

The central propaganda society of Japan has about one thousand members, and the minister of education has given the language every encouragement. A Japanese-Esperanto magazine is published at Tokyo.

JAVA.

Throughout the Dutch and British possessions of the East Esperanto is well disseminated, and a society exists in the island of Java.

KOREA.

From both Russia and Japan the Esperanto propaganda is invading this country and will doubtless make a growth commensurate with the general advancement of the country.

MADAGASCAR.

Esperanto was "planted" in this island by the French, and has made remarkable growth.

MALTA.

There has long been a strong Esperanto movement in this little island, and the "Maltese" have issued many brochures and a periodical.

MEXICO.

The Mexican Theosophical Society has proposed to the World Theosophical Union the taking of Esperanto as an official international language of the Theosophists.

NEW ZEALAND.

In this distant island *Amerika Esperantisto* has subscribers, and of course there is sold also "The American Esperanto Book."

NORWAY.

Norway has no national society for Esperanto propaganda, though there is wide-spread interest in the language and a number of text books available for Norwegians.

PANAMA.

Many Americans living in the Canal Zone and the Republic of Panama are interested in Esperanto.

PARAGUAY.

On the border of this country is being organized a co-operative colony, managed by Americans, but expecting to embrace in its citizenship people from all nations. The official language of the colony is to be Esperanto.

PERU.

This was the first South American country to take up Esperanto, and the legislature voted a small subsidy to the propaganda of the language. Peru has had an Esperanto periodical for four years.

PHILIPPINES

There is in Manila a strong society of American, Spanish and Filipino Esperantists, and they publish a good gazette in Esperanto, English, Spanish and one of the island languages.

ROUMANIA.

In the present year there was founded a large society of Esperantists in Galatz. They publish a good journal, "Rumena Esperantisto."

RUSSIA.

An unauthenticated report says that they are teaching Esperanto in the naval school at Vladivostok. That city has been for a long time the home of skilled Esperantists. In St. Petersburg there is a new magazine, the name of which is "Espero." Thus the two in St. Petersburg and the "Pola Esperantisto," now published at Warsaw, make in all three Esperanto publications in Russia.

SAMOS.

In this small island, inhabited by Greeks under Turkish rule there is a

large and enthusiastic Esperanto society, which has published several works in Greek and Esperanto.

SCOTLAND.

The Esperanto movement in Scotland is a part of the British, the Scots being members of the British Esperanto Association. There are strong societies in Edinburgh, Glasgow, and other cities of Scotland.

SWEDEN.

From the files of the official gazette, "Esperantisten," it seems that Esperanto is not progressing much, although there are no signs that it is losing ground. Certainly it is not growing

there as rapidly as in other countries of northern Europe.

SWITZERLAND.

One of the most noteworthy things of the present time in Switzerland is the acceptance of accounts and checks according to the scale of the international auxiliary money, which the Swiss clearing house, at Geneva, has done. These checks are not alone excellent propaganda matter for the cause of an international language, but will greatly help in conducting international business. One can have specimen checks on request, from "Esperanto," No. 8, Rue Bovy-Lysberg, Switzerland.

In The Field of Practical Use

THE DEVELOPMENT of the practical side of Esperanto must of necessity follow at some distance the van of the propaganda, but as the possible applications of the language are almost without limit we may expect to see a tremendous growth of the practical side within the next few years. In fact, everything which has been accomplished in that direction so far may be regarded as comparatively nothing except as indicating the trend of affairs.

THE RED CROSS.

The International Red Cross and all peace societies have been besieged by representatives of Esperanto for some years. There is an international peace society composed wholly of Esperantists, and the Red Cross Society will send a delegate to the Esperanto Congress at Dresden in August. W. T. Stead, the well-known London journalist and publisher of the Review of Reviews, in attendance at the Hague Conference last summer, openly expressed the opinion that the Esperanto

Congress was more of a peace-bringing affair than that of the Hague, where days of valuable time were consumed in the necessary translations.

CHRISTIAN ENDEAVOR SOCIETIES.

The United Societies of Christian Endeavor, which have made such great progress in the United States and England, are using Esperanto to extend their propaganda in Continental Europe. With 8,000 British societies and 956 locals on the continent, they publish their official organ in Esperanto, thus making it available for their members in any part of the world. The Christian Endeavor World, organ of the movement in the United States, has had an Esperanto department for the last two years, in which is now appearing serially a translation of the Book of John.

GOOD TEMPLARS.

The Good Templars now have an international password in Esperanto. At their recent international convention in Washington, it was recommended that all members learn Esperanto, especially all delegates to international conventions. The great amount of time lost in transla-

tions was the usual convincing argument.

POLICE.

The international European organization of police, government detectives, etc., has taken up Esperanto as a practical means of facilitating the pursuit of criminals and the performance of other duties which require a knowledge of more than one tongue.

MASONS.

Esperantist Free Masons held a conference in Cambridge, England, last summer, and there is widespread enthusiasm among Masons throughout the world regarding the possibilities of Esperanto in the international affairs of their order. Many Masonic publications in the United States have published favorable comment on the language.

THEOSOPHISTS.

There is a general movement among Theosophists in the United States and Mexico for the adoption of Esperanto as the international language of the cult. It seems certain that this and dozens of other movements which must support an international propaganda will soon be using Esperanto.

COLLECTORS.

The person with a hobby for collecting anything—flowers, butterflies, ores, stamps, post-cards, etc., finds Esperanto now fully developed for his purposes, as the first adherents were drawn largely from this element. One can have correspondents in any part of the world. A Chicago young man has a collection of 4,000 post-cards, from seventy nations. There is hardly an island large enough to appear on an ordinary map but has its Esperantist.

ADVERTISERS.

Hundreds of small advertising enterprises have made use of Esperanto, though at this time no large undertakings, such as an American mail order catalogue, have appeared. There is in Europe, however, a profusion of Esperanto tobacco, Esperanto whisky, Esper-

anto temperance tracts, perfumes, medicines, tooth-powders, boot polish, pickled herring, etc. The Oliver Typewriter Co., the Hammond and Yost Typewriters, the makers of the Ideal, the managers of the Prague Jubilee Exposition, are a few among many advertisers who use Esperanto. The London Chamber of Commerce, in its educational department gives regular examinations and grants diplomas in Esperanto.

SCIENTISTS.

There is an international scientific society of Esperantists, which maintains an office at Geneva. Hundreds of the members are now collaborating on a vast encyclopedia of scientific and technical terms, which will provide a complete vocabulary for the scientific world.

SWEDENBORGIAN.

The London office of this church is issuing propaganda matter in Esperanto and many of the members and pastors in the United States are enthusiastic Esperantists.

SOCIALISTS.

At the triennial international congress of the Socialist Party at Stuttgart in 1907, strong pressure was brought to bear for the adoption of Esperanto as one of the languages of the convention; which, representing some thirty million people and publishing propaganda matter in over a hundred languages, uses French, German and English in official work. The plan is to make Esperanto at first simply auxiliary to the other three.

CATHOLICS.

Emile Peltier, a French priest, publishes an Esperanto monthly in the interests of the Catholic church, and among many books and pamphlets has issued a prayer-book in Esperanto. The pope has given Esperanto the apostolic benediction.

WOMAN'S RIGHTS.

A strong international protective society (Esperantist) for women was organized in 1907, and now has members in nearly every country of the world.

CHAUTAUQUA IDEALA KONGRESEJO

CHAUTAUQUA AN IDEAL CONGRESS-PLACE

BENEDICT PAPOT

CU VI iam ĉeestis ĉe Chautauqua? Ĉeestinte tie, vi scias kial ĝi estas ideala kongresa loko; ne ĉeestinte, vi volos scii. Chautauqua estas bela vilaĝeto kuŝanta inter ombriĝantaj arboj sur la montetaj bordoj de Lago Chautauqua, je alteco de 1400 futoj super la marnivelo, kaj 700 futoj super Lago Erie, kiu nur je dek mejloj interspacigas. La vojaĝon tien oni povas fari de Ĉikago, Cincinnati aŭ Nova Jorko en dekdu horoj, kaj la fervojoj donas rabatajn prezojn.

La alirona vojaĝanto, kiu enŝipiĝas sur la fortika vaporŝipeto kaj transiras la lagon havas belegan vidon ĉiean de la arbara urbloko. La Kolegio, supre sur la monteto, la Hotelo Athenaeum apud la lagbordo, la konstruaĵo sur la enŝipiĝejo, estas la unuaj termarkoj, kiujn li ekvidas; poste, kiam la ŝipeto alproksimiĝas, li estas impresata de la agrableco kaj pureco de la ĉirkaŭaĵo. La amaso da blankaj vestoj apud la lagbordo, la boatoj naĝantaj sur la malgranda golfeto, la malrektaj vojetoj kaj la komfortaj privataj somerdomoj inter la altaj arboj ĝojigas la okulojn kaj forgesigas al li la varmon de la vojirado. Tiam la atendantoj ĉe la enŝipiĝejo—la flirtado de la poŝtuloj—la varmaj akceptadoj! Kaj ricevinte bileton, la vojiranto fine estas en la urbloko.

Elirante el la enŝipiĝejo sin trovas la

HAVE YOU ever been to Chautauqua? If so, you know it is an ideal place for a congress; if you have not, you will wish to know. Chautauqua is a pretty little village nestling amidst shady trees on the hilly shores of Lake Chautauqua at an altitude of 1,400 feet above the sea level and 700 feet above Lake Erie which is only ten miles distant. The journey thither may be made from Chicago, Cincinnati or New York in about twelve hours and the railroad rates have been greatly reduced.

The incoming traveler who boards the stout little steamer and crosses the lake has a beautiful general view of the wooded grounds. The college, high on the hill, the Hotel Athenaeum by the shore, the pier building on the point are the first landmarks that he recognizes, then, as the boat approaches, he is impressed with the neatness and cleanliness of the surroundings. The throng of white dressers on the lake shore, the row boats plying in the little bay, the winding roadways and the comfortable private villas among the tall trees delight the eyes and make him forget the heat of the journey. Then the expectant ones at the pier, the flutter of handkerchiefs, the warm greetings. Finally after obtaining a ticket at the gate, the wayfarer is at last within the grounds.

Emerging from the pier building the



San Francisco.

vojaĝanto antaŭ belega maljuna arbareto, kie la malnovaj Chautauqua'anoj kunvenadis sub la arboj; kaj, maldekstren irante laŭ la lagbordo, preterpasante la miniaturan Palestinon laŭ ĉiuj detaloj reproduktitan, kaj la Virklubejon, li alvenas al Hotelo Athenaeum. Grimpante la krutan monteton antaŭ la hotelo, flanke de ravino ornamita per kampaj arkaĵoj kaj ponto, li due atingas la Amfiteatron, kie 6000 personoj povas komforte sidi. Sin turnante dekstren, li preterpasas la Administracian Konstruaĵon, la C. L. S. C. Konstruaĵon, la Informan Oficejon, kaj atingas la grandan senarban placon florornamitan ĉe kies fino staras la Kolonado, la komerca Chautauqua'a centro. Preterpasante la Kolonadon laŭ la ombra Pratt aleo, li vidas Kellogg, Normal, kaj Higgins Hall, kaj fine sin trovas antaŭ la Kolegio, sur la supro de monteto, de kie li havas belegan vidaĵon de la lago kaj ĉirkaŭa kamparo. Malsuprenirante al la lagbordo kaj reirante al la coŝipigejo li vidas la pli malhumilajn domojn; kaj irante flanke de la lago, laŭ facila aleo, ĝis la alia limo de la urbloko, li alvenas al la atletika parto kun ĝiaj banlokoj, gimnastikejoj, knaba, knabina kaj atleta klubdomoj.

Grimpante laŭ la ravinego ĝis la arbaro, transirante la kampan ponton al la Domego de Kristo, kiu malfermiĝos la nunan someron, irante laŭ Pratt aleo, preterpasante la grekan templon nomitan Hall of Philosophy, li ree alvenas al la Amfiteatro. Per tiu ĉi mallonga promonado oni ricevas bonan komprenon pri la topografio de Chautauqua, kun ĝiaj malgrandaj dometoj kunproksimigitaj, ĝiaj malrektaĵoj, ĝia gajeco kaj pureco, la mistera maniero laŭ kiu ĝi forigas ĉiujn malagrablaĵojn, ĝia propra atmosfero, ĝia bonvola sintenado al ĉiuj, per

traveler faces the beautiful old grove called Miller's Park, where the early Chautauquans met under the trees, and following the shores to the left past the Men's Club, along the miniature reproduction of Palestine in all the details of its topography, he arrives at the Hotel Athenaeum. Up the steep hill in front of the hotel, along the ravine decorated with rustic bridges and arches he next reaches the large Amphitheater, with seating room for 6,000 persons. Then turning to the right, he passes the Administration building, the C. L. S. C. building, the Information Bureau, and reaches the broad open meadow studded with flower beds, at the end of which looms the Colonnade, the mercantile center of Chautauqua. Going past the Colonnade, along shady Pratt Avenue, he passes, on the left, Kellogg Hall; then, crossing one ravine, Normal Hall, Higgins Hall, the Hall of Pedagogy and finds himself before the College Building on the summit of the hill, from which he obtains a beautiful view of the lake and the surrounding country. Returning to the lake shore and coming back towards the pier, he views the more pretentious cottages; and, following the shore along easy paths to the other end of the grounds, arrives at the athletic section with its bathing beaches, gymnasiums, boys' club, girls' club, and athletic club. Then up the big ravine to the grove, over the rustic bridge to the Hall of Christ, which will be opened this year, along Pratt Avenue to the Greek temple, called the Hall of Philosophy, and back to the Amphitheater!

This short walk gives a fair idea of the topography of Chautauqua, with its little cottages huddled together, its winding ways, its cheerfulness and cleanliness, its mysterious way of eliminating all that is disagreeable, its peculiar soothing atmosphere, its attitude of good-will towards everybody—all of

kio ĉio Chautauqua malsimilas aliajn lokojn.

"Sed," vi demandos, "kial elekti tian malgrandan lokon anstataŭ granda urbo por havi la kvinan internacian kongreson?"

Tial ke interne de tiu ĉi urbloko regas Chautauqua Instituto, pro speciala leĝo de la ŝtato New York; kaj dum la lastaj 34 jaroj, sekvinte sian celon antaŭenigi la intelektan, socian, korpan, moralan kaj religian bonstaton de la popolo, estis la afero de Chautauqua administri ama-

which makes Chautauqua so different from other places.

"But," you will ask, "why select such a small place instead of a large city to hold the Fifth International Congress of Esperantists?"

Because within the grounds, by special legislation of the State of New York, Chautauqua Institution rules; and for the last 34 years, in pursuance of its aim to promote the intellectual, social, physical, moral, and religious welfare of the people, it has been Chautauqua's business to handle large crowds. The village grew for that purpose, the



A VIEW OF THE LAKE

seĝon. Por tio kreskis la vilaĝo, pro tio efektiviĝis la tuta administracio, kaj ĝi facile povos prizorgi 40,000 personojn.

En la centro mem de la urbeto staras la grandega Amfiteatro, loko de la ĉiutaga ĉefkunveno, kaj estas sennombraj kunvenejoj kie dudek diversaj kunvenetoj povas samtempe kunveni. Ĉiutaga ĵurnalo, oficialaj afiŝoj ĉiutage metitaj en oportunaj lokoj tute tra la urbeto kiel eble plej faciligas la disvastigon de sciigoj. Bona muzikistaro, kvarteto de soloistoj estas pretaj helpi je amuzo.

whole organization is perfected for that purpose and it can easily take care of 20,000 people.

Right in the center of the town stands the large amphitheater for the principal meeting each day, then there are numberless halls where twenty separate sections of the congress can be accommodated simultaneously. A daily newspaper and official bulletins posted each morning in convenient places about the town simplify to the utmost the dissemination of information. A good band, a trained choir, a quartet of soloists are ready to assist in entertain-

Palisaro ĉirkaŭ la vilaĝo estas ŝirmilo kontraŭ malbonvena enŝovo. Ĉiuj aranĝoj por plenumi oficialajn aferojn estas apude, oni ne perdas tempon kurante tien ĉi kaj tien, ĉiuj oportunecoj por socialaj interrilatoj estas donataj.

Ĉu vi rimarkis la klopodojn de la Eŭropanoj por atingi tiun ĉi saman celon, elektante kvietan vilaĝon, Weisser Hirsch, por sociala interrilato post la rapidego kaj movego de la Dresdena Kongreso? Chautauqua kunigus Dresdenon kaj Weisser Hirsch.

ment. A fence around the town insures protection against unwelcome intrusion. All the accommodations for the transaction of official business are at hand, no loss of time running to and fro is entailed, all opportunities for social intercourse are afforded.

Did you notice the efforts made by the Europeans to reach this very end by selecting a quiet village, Weisser Hirsch for social intercourse after the hustle and bustle of the Dresden Congress? Chautauqua would combine Dresden and Weisser Hirsch.



THE COLONNADE

Kaj ĉion tion, post la fermo de la somera lernejo, kiam forestis la amason, la esperantistaro povas havi por si mem, nur petante pri ĝi. Ĉu vi bezonas pli da kialoj? Sed tio ne estas ĉio. Chautauqua Instituto ne estas nur somera lernejo, kiel iuj erare pensas; estas institucio kiu laboras la tutan jaron, havanta sian propran presejon, sian propran gazetaron, sian propran grandegan influon tra la tuta Usono, kaj ĝi havas milojn post miloj da fideluloj, kiuj, kvankam eble ĉiuj ne fariĝos aktivaj esperan-

And all this, after the close of the summer school, when the crowd has gone, the Esperantists may have to themselves, merely for the asking. Are further inducements needed? But that is not all. Chautauqua Institution is not merely a summer school, as some erroneously believe; it is an institution at work the year round, with its own press, its own publications; its own enormous influence throughout the United States; and it has thousands upon thousands of faithful followers who, while they may not all become active Esperantists, will

tistoj, helpos la movadon pro Chautauqua. Tiu ĉi pova ilo helpos vin—se vi petos pri ĝi.

Sed peti vi devas! Ne nur momente pensu, ke Chautauqua Instituto petos pri la Kvinaj kaj poste petos pri via ĉeesto. Chautauqua rigardas vin kiel granda amaso disigita tra Usono. Ĝi prezentis al vi la unuan okazon kukveni kaj pretigi viajn planojn; ĝi volas helpi vin, sed tute ne intencas antaŭiri aŭ iamaniere sin intermeti en la administron de via afero.

help the movement for Chautauqua's sake. This whole powerful machinery will help you—for the asking.

But ask you must! Do not for a moment imagine that Chautauqua Institution is going to get the Fifth Congress for you and then ask the favor of your presence. Chautauqua looks upon you as a large body scattered throughout the United States. It has offered you your first opportunity to come together and to make your plans; it is willing to help you; but it does not propose to take



A RUSTIC BRIDGE

Nun estas tempo por agado. Malgranda Svedujo, kun pli malgranda loĝantaro ol la ŝtato Nova Jorko, ĵus havis unuan nacian kunvenon, kaj ne timis ordoni al siaj Dresdenaj delegitoj inviti la Kvinan, konfidante al tio, ke ĝi trovos en la lando nur 1,000 esperantistojn por garanti la elspezojn. Estas plimulte da esperantistoj en Usono ol en Norvegujo, Svedujo, Danujo, Hispanujo kaj Portugalujo; ĉu la usonaj esperantistoj timas entrepreni tion, kion la svedaj esperantistoj kuraĝas fari?

Alia bona kaŭzo por havi la kvinan ĉe



THE BOAT HOUSE

the lead or to interfere in any way with the management of your affairs.

Now is the time for action. Little Sweden, with a smaller population than the state of New York has just held its first National Convention and was not afraid to instruct its delegates to Dresden to invite the Fifth Congress to meet in Stockholm, depending upon its ability to find within its borders 1,000 Esperantists in order to guarantee expenses. There are more Esperantists in the United States than in Norway, Sweden, Denmark, Spain, and Portugal together; are they afraid to undertake what little Sweden dares do?

Another good reason for holding the

Chautauqua estas, ke, el la vidpunkto de historia intereso, ni tute ne povas konkuri kontraŭ tiaj lokoj kiaj Genevo, Kejmbriga aŭ Dreseno. Tial, io tute malsama, kio aliloke en la mondo ne ekzistas, estus bone akceptitaj de la fremdlandaj esperantistoj. La plimulto venos tra Nova Jorko, kaj povos returneniri tra Washington kaj Philadelphia, vidante tiamaniere kelkajn el la grandaj urboj kaj parton de la lando.

Ĉio, kion oni necese bezonos por havi sukcesegon, estas unuanimeco de celo, organizado kaj agado. Kiel la *Philistine* diras: "Ne estu pasaĝero—klopodu pri la antaŭenirado de tiu ĉi ŝipo!" Kaj estas multaj manieroj per kiuj vi povas helpi. Vi povas fariĝi bona esperantisto en unu jaro se vi provos; aŭ, estante mallerta esperantisto vi povas superi en propagando. Malprosperante je ambaŭ klopodoj, vi tamen povas esti bonega organizanto. Ĉiokaze vi povas esti fidela, vi povas aliĝi al la asocio, pagi la kotizaĵon kaj aboni la ĵurnalon—nun—ĉar prokrasto estas danĝera. Ni antaŭenpuŝu la aferan flankon tiamaniere ke ni allogos la atestitojn de la lando kaj ni laboru! laboru kune! kun nur unu celo!

Memoru la malgrandan eblecon, ke la eŭropanoj baldaŭ ŝatos la transiradon de la maro, kaj ankaŭ, ke ili trovos la vojaĝon tiel kosta post jaroj kiel nun. Eŭropanoj ne ankoraŭ lernis pagi la vojaĝadon de delegatoj. Tio estas tial ke distancoj kaj vojaĝelspezoj estas negravaj. Ili devas lerni kaj ni devas instrui ilin pri tio! sed farante tion ni eble devos helpi ilin. Bone, tio estas de vi juĝota. Certeco estas, ke se vi decidus havi kongreson, vi havos ĝin. Plie, se vi tion nun decidus, vi havos dekoble tiom da esperantistoj la venontan jaron kiom nun, kaj la ĉeestantaro ĉe la kongreso estos tiel granda, ke la

Fifth International Congress at Chautauqua is that we cannot hope to compete from the point of view of historical interest with such places as Geneva, Cambridge, or Dresden. Therefore, something entirely different, the like of which exists nowhere else in the world, would be welcome to the foreign Esperantists. Most of them would come through New York and might return by way of Washington and Philadelphia, thus seeing some of the large cities and part of the country.

All that is needed to achieve success is unanimity of purpose, organization, and action. As the *Philistine* says: "Don't be a passenger—get busy helping this craft along!" And there are many ways in which you can help. You may make yourself a good Esperantist in one year, if you want to apply yourself; or, you may be a poor Esperantist and yet excel in propaganda work. Failing in both you may still be an excellent organizer. At any rate, you can be faithful, you can join the organization, pay up your dues, and subscribe to the paper—now—for procrastination is dangerous. Let us bring forward the practical business side of Esperanto so as to enlist the business interests of the country, and let us work! work together! for one purpose!

Remember that there is slight chance of the Europeans growing fonder than they now are of crossing the Ocean; probably they will not be better able to afford the trip five years hence. Europeans have not yet learned to pay the way of delegates. This is because distance and therefore cost of travel are unimportant factors in European countries. They will have to learn, and we shall have to teach them; but in order to do so, we may have to help them. Well and good; that is a question for you to decide. One thing is sure, and that is that if you make up your mind to get the congress you will get it. Furthermore, if you insist now on having it, you will have ten times as many Esperantists next year as you have now; and

eŭropanoj devos labori multe da jaroj por ĝin egali. Fine, se vi deziras havi la kongreson ĉe Chautauqua, vi povas havi la helpon de Chautauqua.

Kion vi faros pri tio?

at the congress there will be an attendance that Europeans will have to strive long and hard in order to equal. Lastly, if you want it at Chautauqua you may have the help of Chautauqua.

What are you going to do about it??



INTERNATIONAL MONEY.

Co-existent with the demands for an international means of communication is the necessity for a fixed international standard of value. While such words as *dollar*, *piaster*, *yen*, *shilling*, may be rendered according to the Esperanto spelling, the words themselves convey no definite idea of value except to persons who are familiar with the various coins and units. For the purpose of having a standard of value instantly understood by any Esperantist, there has been unofficially adopted the *spesmilo* (value in U. S. money \$.4875) which means to the American half-a-dollar, to the Englishman two shillings, etc. Its value has a definite gold basis, fixed by the International Scientific Office, at Geneva, Switzerland. The clearing-house of that city now issues check blanks in which the money of payment is *spesmiloj* and a table showing the value of this unit in coins of all nations is printed on the back. The Scientific Office, 8 rue Bovy-Lysberg, Geneva, also sells blank check-books, at ten cents each, which one can use in drawing checks for *spesmiloj* on his home bank. The use of the checks will doubtless prove a means of wide publicity for the international money plan.



DR. YEMANS IN AMERICA

Dr. H. W. Yemans, an army surgeon at Manila and head of the Esperanto movement in the Philippines, is now in the United States after a tour of Spain, France, Switzerland and Germany. Dr. Yemans is making an energetic effort to have this country represented, through

the War Department, at Dresden. On his European tour he was much in the company of General Wood, who became a convert to the language and is using his influence in its behalf. The American consuls at Geneva and Madrid have also submitted favorable reports. All of our readers who can possibly swing influence at Washington should at once have letters on the subject addressed to the Surgeon General.



NEMESIS is fluttering after this magazine on thirteen wings. On the 13th of April we received a hundred subscriptions, and on the 13th of May, eighty-two. The unlucky part of it all is, that a howling sea of uncharted nothing foams between the average of 13 and that of the other and ordinary days. "Avast, there, ye mendacious and deliberate son of a sea cook! dust off the furniture in the fo'cas'le, put a tuck in the merry jib-sail, overboard with the starboard bunker an' 'eave that lead!"



ESPERANTO CLUBS are notified that in future, any club which has sent us an initial order or for any other reason been allowed the club rate of 80c and \$1.20 on our book and magazine combinations, may send in single subscriptions at this price for club members. This is not by way of showing special favor to the clubs as against individuals; but as it costs us time, labor and money to secure new subscribers we are more than willing to allow a reasonable discount to those who work with us and for us.

ASSOCIATION NEWS NOTES



E. K. HARVEY, SEC'Y AMERICAN ESPERANTO ASSOCIATION

THE COUNCIL of the American Esperanto Association has been balloting to fill the vacancies caused by the recent resignations of Messrs. Stephen W. Travis, of New York, and Otto H. Mayer, of Chicago. As a result the new councilors are Prof. Benedict Papot, of Chicago, and Mr. Ward Nichols, of Philadelphia. Both gentlemen are well-known, ardent Esperantists, and have done much for the language in their respective localities. Prof. Papot has been very influential in bringing about the coming Chautauqua Congress, and Mr. Nichols has recently been elected president of the Philadelphia society.

The A. E. A. has chosen to represent it officially at the Dresden Congress two of its councilors and two delegates-at-large. They are well known: Prof. Viles of Columbus (president of the A. E. A.), Prof. Grillon of Philadelphia, Mr. Lewis B. Luders, who attended the Geneva Congress, and Mr. W. M. Ampt of Cincinnati, founder of the movement in that locality. With such a delegation America will be well represented.

The American Esperanto Association has sent to Mr. Edmond Privat a resolution expressing in highest terms its appreciation of his work for Esperanto in America during the past six months. It would be an excellent thing for Esperanto if each nation had some foreign *samideano* traveling around in its borders teaching the language, as does Mr. Privat. A band of twenty such missionaries engaged on a salary by the *Centra Oficejo* and exchanging countries each year would be better even than a set of schools on the Berlitz method. Who will donate the money to finance this scheme, or at least enough to try it for five years—Carnegie or you?

A set of examining boards has been established by the A. E. A. to issue to Americans upon examination a teacher's license of the grade (A. p. K.) used by the British and French associations. A large number of candidates are trying and several have already passed. For information apply to the American Esperanto Association, Fenway Station, Boston, Mass. It is well to remember, however, that the examination is quite difficult and that the standard is kept very high.

An analysis of the first hundred answers to a recent circular to members of the A. E. A. reveals several interesting facts: One club and six members disapprove of the new constitution, and ninety-three members approve. Thirty-eight persons express their intention of being at Chautauqua during the convention and a total of 123 tickets would be subscribed at five dollars each if the Fifth Congress would be held in America. This is very encouraging.

How the times do change! The oldest and most conservative school in New England—the famous Roxbury Latin School—gave to Esperanto a prominent part in its commencement exercises held in Boston June 18th. One of its most promising scholars, Mr. Ralph Beatley, '09, translated into Esperanto from the French of Fenelon a dialogue *Aleksandro kaj Diogeno*, which was considered so good that it was delivered at the exercises by two of Dr. D. O. S. Lowell's class, David Craig and Frederick Blackwood. Among the hearers were many of the most noted educators of New England, including the well-known astronomer, Prof. Percival Lowell. The dialogue made an excellent impression on the audience.

ESPERANTO ORGANIZATION

THERE are, without doubt, thousands of Esperantists and Esperanto students in America who know nothing whatever of the existing associations. In your own county, in your own town, somebody is studying Esperanto, who would like to meet you and "talk it" with you. Others have begun the study and dropped it because they could not have assistance or association in the work. Much more can be done, and much greater pleasure derived from the study of the language if we affiliate with those about us. For the purpose, therefore, of enabling Esperantists to "get together," we publish here a list of addresses by states of persons to whom each Esperanto resident of that state may profitably send a postal card. In cases where we are aware of an existing organization, we give the address of the secretary of the organization. Where we do not know of an organization, we give the address of one of the active Esperantists, who we have reason to believe possesses time and interest sufficient to compile the addresses and undertake to frame a temporary organization. In any case, we guarantee that the person receiving your address will preserve it and file it with the state organization the moment this is brought into existence:

ESPERANTO SOCIETIES AND CLUBS.

American Esperanto Society, Edward K. Harvey, Secretary, Massachusetts Institute of Technology, Boston.

ALABAMA: Arthur P. Bean, Huntsville.

ALASKA: R. H. Geoghegan, Fairbanks.

ARIZONA: Miss Grace Bernard, 619 Third Street, Phoenix.

ARKANSAS: Dr. Wells Le Fevre, 1501 West Second Avenue, Pine Bluff.

CALIFORNIA: Los Angeles Esperanto Association; Ralph Bond, 232 South Hill street.

Auxiliary Language Association; Prof. James Main Dixon, University of California, Los Angeles.

San Diego Esperanto Society; Dr. C. G. Gear, 2545 Front street.

San Francisco Esperanto Society, 1101 Oak street.

Esperanto Club; Geo. F. Gillett, Care J. K. Armsby Co., San Francisco.

COLORADO: Colorado Esperanto Association; Mrs. Maude W. Misk, 2622 Gilpin street, Denver.

CONNECTICUT: New Britain Esperanto Club; Rolland B. Moore, Box 700.

CUBA: H. C. Hendrickson, Empedrado, Havana.

DELAWARE: Clarence J. Conwell, 113 W. 30th Street, Wilmington.

DISTRICT OF COLUMBIA: Washington Esperanto Society; Charles W. Stewart, 1211 Kenyon street, N. W.

FLORIDA: Prof. U. G. Morrow, Estero.

GEORGIA: Atlanta Esperanto Society; Mrs. Wm. Worth Martin, 570 Spring street.

Emory Esperanto Club; Jack Dempsey, Emory College.

Esperanto Society, Mercer University, Macon, Ga.

Atlanta Esperantista Rondo, Mrs. Geo. D. Exley, 125 Park Avenue.

IDAHO: Boise High School Club, Otae Montandon, 818 Washington Street.

ILLINOIS: Illinois Esperanto Association; Edwin C. Reed, Rockford.

Chicago Esperanto Society; J. Howard Pearson, 551 South Waller street.

Inglewood Esperanto Club; Mrs. T. E. Powell, 6633 Wentworth avenue, Chicago.

Elgin Esperanto Society; Joseph J. Burita, 114 Crichton avenue.

Rockford Esperanto Society; Derwent Whitely, 1815 Elm street.

University Esperanto Society; Lester Ries, 106 N. Romine street, Urbana.

Liebniz Esperanto Club, Adolph Kroch, 26 Monroe street.

INDIANA: Indiana Esperanto Association; Mrs. Winifred Sackville Stoner, Evansville.

First Indiana Esperanto Society; Mrs. Winifred Sackville Stoner, Evansville.

Juna Espero Esperanto Society; Miss Julia Bierbower, 610 Upper First street, Evansville.

Non Nobis Solum Esperanto Club; Miss Sadie Rucker, 1205 Chandler avenue, Evansville.

- Indianapolis Esperanto Society; Miss Mary McEvoy, 210 East Ohio Street.
 Korespondanta Klubo, Marshall White, 224 Water Street, Evansville.
 Teachers' Club, Prof. Julius Stover, Evansville, Ind.
 Kuracila Klubo, Dr. W. L. Royster, Evansville, Ind.
 Terre Haute Esperanto Club, J. Cliff Anderson.
 La Felicha Klubo (Kindergarten), Winifred Sackville Stoner, Jr.
 L'Espero Klubo, Miss Mamie Lee, Erie.
 New Harmony Esperanto Club, Miss Anna B. Ford.
 IOWA: Des Moines Esperanto Club; Charles Gay, 24th street and Ingersoll avenue.
 Esperanto Club; E. Bilz, Iowa Hotel, Des Moines.
 Sioux City Esperanto Club; L. J. Belt, 1723 Fifth avenue.
 KANSAS: Kansas Esperanto Association; R. C. Voran, Pretty Prairie.
 State Agricultural College Esperanto Club; E. M. Lewis, 530 Humboldt street, Manhattan.
 Lewis Esperanto Club; Dr. Elmer E. Haynes, Lewis.
 KENTUCKY: Wren J. Grinstead, Richmond.
 LOUISIANA: Rev. S. G. Butcher, 2420 Canal Street, New Orleans.
 MAINE: Portland Esperanto Society, Herbert Harris, "The Churchill," Portland.
 L'Espero Esperanto Society; Mrs. A. D. Bird, 40 Camden street, Rockland.
 MARYLAND: Ernest B. Fiedler, 902 S. Charles Street, Baltimore.
 MASSACHUSETTS: Agricultural College Esperanto Club; E. Victor Bennett, 25 North College street, Amherst.
 Boston Esperanto Society; Edward K. Harvey, Massachusetts Institute of Technology.
 Esperantaj Pioniroj; Wm. J. Graham, Perkins Institution, South Boston.
 Beverly Esperanto Club; Frank A. Foster, 12 Lenox street.
 Esperanto Study Club; Charles H. Morrill, 76 Merrimack street, Haverhill.
 Kantabrigia Esperanta Grupo; Mrs. Estelle M. H. Merrill, 45 Bellevue avenue, Cambridge, Mass.
 Harvard Esperanto Society; N. W. Frost, 32 Hollis Hall, Cambridge.
 Marsh Esperanto Club; F. W. Woolway, 77 Union street, Newton Center.
 Worcester Esperanto Society; Herbert K. Cummings, Worcester Polytechnic Institute.
 Concord School Esperanto Club, Thos. R. Herbert.
 La Verda Stelo, Miss Marie Heildermon, 111 M Street, South Boston.
 North Brookfield Esperanto Club, Miss Achsah L. Witter.
 MEXICO: A. Morin, La Aduana No. 4, City of Mexico.
 MICHIGAN: Rev. G. Davis, St. Ignace.
 MINNESOTA: Winona Esperanto Club; Thos. B. Hill, 309 East Fifth street.
 MINNESOTA: St. Paul Esperanto Club; E. J. McKinney, 405 Charles Street.
 MISSISSIPPI: Capt. W. Beeson, Male College, Meridian.
 MISSOURI: St. Joseph Esperanto Club; Mrs. Josephine Riley, 807 North 22nd street.
 MONTANA: Good Templars' Esperanto Club; Harry C. Walsh, care M. M. Co.
 NEBRASKA: First Nebraska Esperanto Club; Mrs. E. A. Russell, Ord.
 Nebraska City Esperanto Club; J. T. Morey.
 NEVADA: Searchlight Esperanto Club; Dr. E. W. Newell, Searchlight.
 NEW HAMPSHIRE: Miss Grace L. Hubbard, 61 Center Street, Concord.
 NEW JERSEY: Hammonton Esperanto Club; Miss Laura K. Seguire.
 NEW MEXICO: Esperanto Club; Miss Alice D. Blake, Tremenina.
 NEW YORK: Auburn Esperanto Society; Clarence F. Welsh, Recorder's Office.
 New York Esperanto Club; Andrew Kangas, 1061 Prospect avenue.
 Brooklyn Esperanto Society; Durbin Van Vleck, 154 Hancock street.
 Zamenhof Esperanto Club; Fno. Elsie Brietenfeld, 221 East 68th street.
 OHIO: Columbus Esperanto Society; Miss Carrie Southard, 1432 Highland avenue.
 Esperanto Club of Ohio State University; Charles W. Park, Columbus.
 Cincinnati Esperanto Society; Grover Peacock, 3449 Wilson avenue, Avondale, Cincinnati.
 Toledo Esperanto Club; H. S. Blaine, Box 999.
 Perrysville Esperanto Club; L. S. Van Gilder.
 Edmond Privat Esperanto Club, J. E. Heidet, 337 Fourth Street, Toledo.
 NORTH CAROLINA: Jozef Jordan, Winston.
 NORTH DAKOTA: Geo. T. Larsen, Griland.
 OKLAHOMA: C. T. Barnes, Oklahoma City, Box 765.
 OREGON: McMinnville Esperanto Club; Arthur McPhillips.
 Rose City Esperanto Club, Chas. C. McDonald, 292 Weidler Street, Portland.
 PENNSYLVANIA: Philadelphia Esperanto Society; E. Clive Hammond, 1711 Summer street.
 Warren Esperanto Club; W. L. MacGowan.
 Esperanto Club of Pittsburg; K. C. Kerr, 1100 Allegheny avenue.
 Pittsburg Esperanto Society; Miss L. Sanford.

Grove City Esperanto Club, Arthur Hewlett.
 RHODE ISLAND: Providence Esperanto Group; Frederick E. Cooper, 11 Hayes street.

SOUTH CAROLINA: Truman J. Pickens, Easley.

SOUTH DAKOTA: De Smet Esperanto Club, Vincent M. Sherwood, De Smet.

TENNESSEE: Rufus W. Powell, Westel.

TEXAS: Dr. E. D. Chase, 2020 Market Street.

UTAH: Peter J. Holt, 175 W. First Street, North, Salt Lake City.

VERMONT: Rev. C. H. Rowley, North Craftsbury.

VIRGINIA: Jamestown Esperanto Club; Leo V. Judson, 101 Wood street, Norfolk.

WASHINGTON: Seattle Esperanto Society; Wm. G. Adams, 309 South 27th avenue.

Esperanto Club; Miss Georgia Melville, Pacific Seminary, Olympia.

Societo Esperanta de Spokane; R. Kerkhoven care Inland Printing Co.

Tacoma Esperanto Society; J. L. Wood, care Acorn Printing Co.

WEST VIRGINIA: Wheeling Esperanto Club; Geo. B. Wilson, Care National Bank of West Virginia.

Shepherd College Esperanto Society, Prof. Carl W. Litler, Shepherdstown, W. Va.

WISCONSIN: Esperanto Club, Menominee Falls, Wis.

WYOMING: Capt. H. G. Nickerson, Lander.

CANADA.

ALBERTA: Carstairs Esperanto Club, Miss L. A. Whidden, Box 103, Carstairs.

BRITISH COLUMBIA: Miss Emily H. Atkinson, Revelstoke.

MANITOBA: Marshall Crossland, Ste. Amelie.

QUEBEC: Grand Mere Esperanto Club, Elwood Wilson, Grand Mere.

ONTARIO: Toronto Esperanto Club; Max A. Fried, 133 Yorkville Avenue.

NEW BRUNSWICK: Dr. J. Baxter, Water Street, Chatham.

SASKATCHEWAN: Esperanto Club, Chas. W. Noddings, File Hills P. O., via Balcarres.

NOVA SCOTIA: E. S. Harrington, Kentville.

YUKON: Chas. E. Sandquist, Dominion.

NEWS OF THE LOCAL CLUBS

COLUMBUS, OHIO.

The State University Esperanto Club has elected Miss Emma Rower as its secretary to succeed Mr. Park, who has gone to the University of Cincinnati. Prof. Viles, who recently resigned from the faculty of the school, will spend two years in the Latin countries of Europe studying their languages.

DES MOINES, IOWA.

The Des Moines Esperanto Club, taught by R. B. Stone, meets once each week. The study of Esperanto was taken up about three months ago. Lively interest is manifested by members of the club. The class has adopted the American Esperanto Book as the text. In addition to that, does considerable supplementary work. We have nineteen enrolled.

E. Bilz, Secretary.

MOUNDSVILLE, W. VA.

From August 1 to 9, at the Moundsville Chautauqua, Mrs. Stoner, of Evansville, Indiana, will teach an Esper-

anto class each morning. Three afternoon lectures will also be delivered by Mrs. Stoner. Every Esperantist in the state is urged to be present.

PORTLAND, OREGON.

The secretary of the Rose City Esperanto Club, Chas. J. McDonald, has just been elected a member of the Oregon legislature. He takes office next January, and will introduce some legislation looking to the promotion of the international language in that state.

FILE HILLS, SASKATCHEWAN.

The club at this place is reported closed for the summer after an interesting season's work, with constant increase of membership. Mr. Noddings, the secretary, whose full address may be found in the Club Directory, has volunteered to register and correspond with all Saskatchewan Esperantists, and we earnestly request every one of our readers in the province to write to him for the purpose of forming an association.

SIOUX CITY, IOWA.

The Sioux City Esperanto Club has been holding weekly classes. The beginners use the text book, the advanced class reads *Krestomatio* and talks on subjects suggested by the president. In the summer the meetings are held every two weeks. The club is preparing an outing in which only Esperanto will be spoken, under some penalty—one of those being suggested being the enforced pronunciation (100 times) of *malestim-indulegaco*. "So far," writes M. C. McConkey, president of the club, "we have aimed at a good foundation rather than spreading our influence, but next fall we will have enough proficient members to begin a good campaign."

FONTANELLE, IOWA.

An Esperanto club of fourteen members was founded at this place not long ago by Mrs. A. H. McDermid, who has also given lectures on Esperanto at neighboring towns. This enthusiastic esperantistino will distribute "Elements of Esperanto" at the teachers' summer school in the same county and give them a talk on the comparative advantages of the language.

PENNSYLVANIA ESPERANTO ASSOCIATION.

This Association was formed in May, the first meeting to be held on the 16th, in Pittsburg.

It was decided to draw up a set of By-Laws for the Association, secure a charter from the State Courts, elect officers and enter upon the work of building up a membership, composed of societies and individuals, at once. The organizers, being located within easy reach of each other, were to form a majority of the General Council during the formative period, so that the many details might be worked out with as little delay as possible. They provided in the by-laws that the first annual meeting of the Association should be held in the second week of October, this year, by which time it was hoped the organization would be completed and the As-

sociation ready to elect officers on a more geographically equitable basis.

From the first the organizers met with the most hearty responses to their overtures from the Philadelphia Esperantists Messrs. Ward Nichols, A. M. Grillon and others assisting them in many ways. After several meetings were held the by-laws were adopted and under them the following officers were elected:

President, Prof. W. B. Sterrett, Washington; Vice-Presidents, J. D. Hailman, Pittsburg, Prof. A. M. Grillon, Philadelphia; Corresponding Secretary, Kenneth C. Kerr, Pittsburg; Recording Secretary, John M. Clifford, Pittsburg; Treasurer, John P. Bell, Pittsburg; Directors: Ward Nichols, Miss Alice P. Ervin, Philadelphia; James McKirby, H. W. Fisher, Pittsburg; Dr. Andrew Graydon, Homestead.

On Wednesday, July 22nd, at 10 o'clock in the morning, a meeting of the Pennsylvania Esperantists will be held in Chautauqua Assembly Grounds under the auspices of the Association. A program is being arranged which will include addresses by several prominent Esperantists, of Pennsylvania and elsewhere.

About the middle of June invitations were sent out by the Secretary to over five hundred societies and individuals in the State and from the responses received at the time of the writing of this article, a week or so later, there is every reason to expect that Pennsylvania, though last to join the ranks of the organized States, will not be the least.

STORM LAKE, IOWA.

Prof. George Fracker, A. M., D. D., and one of the active Esperantists of Iowa, has just organized a club of twenty members in Buena Vista College, at Storm Lake. Prof. Fracker is president and Miss Maude Hawkins, of Hull, Iowa, is the secretary. Prof. Fracker will attend the Chautauqua Congress as the representative of the club. A recent issue of the college paper, "The Tack," contains an interesting review of the international language question.

ETIKOJ

A. KOFMAN

Reproduktita el The British Esperantist

EN LA KVALITO de konstanta medicinisto de Sidor Karpoviĉ mi vizitis lin por sciigi lian sanecon.

Sidor Karpoviĉ, komercisto de virinaj kaj infanaj manteloj, jakoj, "sakoj," jupej kaj de aliaj objektoj de tiu ĉi speco, marŝis larĝapaŝe en la ĉambro, kaj tio ĉi estis malbona signo. Kaj mi divenis la kaŭzon. Tio ĉi estis vera malfeliĉo. La edzo de lia fratino, lia bofrato, ankaŭ komercisto de virinaj kaj infanaj manteloj, jakoj, "sakoj," jupej kaj de aliaj objektoj de tiu ĉi speco, subite mortis. Certe, tio ĉi ankaŭ estis granda malfeliĉo, sed ne pro tiu ĉi malfeliĉo Sidor Karpoviĉ ĉagreniĝis.

Lia bofrato mortis, lasinte vidvinon kun kvar malgrandaj infanoj, unu pli malgranda ol la alia. Antaŭ la katastrofo la edzo zorgis la komercon, la edzino la mastrumon kaj la infanojn. Nun la edzino devos preni la profesion de la edzo dum la malfeliĉaj orfoj restos izolaj. Tiel la orfoj per unu fojo perdis ne sole la patron, sed ankaŭ la patrinon, kin nun ne havis la tempon por zorgi ilin. Certe, tio ĉi ankaŭ estis granda malfeliĉo, sed ne pro tiu ĉi malfeliĉo Sidor Karpoviĉ nun ĉagreniĝis.

Apenaŭ la bofrato de Sidor Karpoviĉ mortis, apenaŭ liaj efemeraj restaĵoj, parolante noblastile, forlasis la valon de la ploro, la kreditoroj de la mortinto ĉirkaŭis la vidvinon kiel vulturoj kadavron kaj postulis de ŝi la pagon de la ŝuldoj. Ili ne kredis la aferbertecon de

la vidvino kaj timis por sia mono. Al la virino minacis bankroto kaj malhonoro. Sendube tio ĉi ankaŭ estis granda, tre granda malfeliĉo, sed mi denove devas ĝin diri, ne pro tiu ĉi malfeliĉo Sidos Karpoviĉ nun ĉagreniĝis.

La afero estis alia. Ĉar la bedaŭrinda vidvino ne estis ĵusnaskito, ŝi sukcesis la tagon mem de la katastrofo kaŝi en tre bona loko tri kvaronojn de la komercaĵoj. Tial, kiam la kreditoroj venis minacante aresti la magazenon, ŝi komence ekploris por veki en ili konsenton kaj simpatian kaj prezentis al ili pitoreskan teruran situacion; sed ĉar la kreditoroj, post konvena kondolencia esprimo, precize klarigis al ŝi, ke simpatio kaj mono "ne veturas en sama kaleŝo," ŝi revenis al la prudento kaj diris pli trankvile:

"Vi uzas mian malfeliĉon por premi min, kaj tio ĉi estas kruela. Cetere, se vi insistas, mi estas preta pagi . . . 40 kopekojn por rublo."

"Kvardek procentoj? Vi ŝercas!" ili kriis.

La vidvino estis tre serioza, pli serioza ol ĉiam. Ŝi tute ne ŝercis. Ĉu oni povas ŝerci, ĵus enteriginte la edzon? Tial la komercistoj same serioze respondis, ke ili volas ricevi plene la ŝuldojn aŭ ili arestos la komercaĵojn.

"Tio ĉi estas via kruela rajto!" diris la vidvino malĝoje. Kaj ŝi mem kondukis ilin en la magazenon.

La komercistoj, homoj de granda sperto, tuj komprenis la aferon. Ili ek-

sentis grandan konfuzon, poste provis veki en la koro de la vidvino senton de honto, dirante ke ŝi riskas malhonoru la honestan nomon de sia feliĉega edzo, k.t.p. Sed la vidvino, dirante, ke ŝia edzo mortis, aldonis fingromontrante sin mem:

"Vivanta hundo estas pli zorginda ol mortinta leono."

La komercistoj komprenis, koleris kaj minacis akuzi ŝin je friponeco kaj anonci ŝin falsa bankrotinto. Tiam la vidvino diris kun larmoj en la okuloj:

"Se vi akuzos min, kaj mi estas arestita, vi unue ne ricevos eĉ kvaronon de la ŝuldo, kaj due vi devos pagi por mia nutro, por mia loĝo en la arestejo kaj la vivsubteno de miaj infanoj. Sed rememoru, ke mi ne kondukis la aferon, kaj nur mia feliĉega edzo povas esti kulpigata je friponeco. Ĉu mi devas respondi por li? Tamen, se vi volas akordiĝi, se vi pace aranĝigos kun mi... tiam mi pagos 50 procentoj. Tio estas mia lasta vorto, ĉar pli mi ne povas doni. Nun agu kiel vi volas. Plendu al la tribunalo kaj faru elspezojn, se vi volas peki kontraŭ Dio."

La kreditoroj foriris kaj faris konsilon inter si. En la fino de la finoj ili konfesis ke la vidvino estis propradire tre lerta komercistino, kiu saĝe utiligis la feliĉan okazon de la malfeliĉa morto por dikigi al si la poŝon. Kiu estas mal-amiko de si mem? 50 procentoj sub tia cirkonstanco, kiam ŝi povus pagi nur 40 kopekojn aŭ eĉ malpli, estas konsiderinda sumo, por kiu, se oni metos la manon sur la konsciencon, oni devas eĉ danki.

Tial la kreditoroj revenis al la vidvino kaj anoncis al ŝi sian konsenton. Ili prezentis al ŝi laambiojn, la kontojn, la memorandojn kaj aliajn dokumentojn por ricevi 50 procentoj de la ŝuldataj sumoj.

La vidvino elpensiĝis kaj diris:

"Mi tre dankos vin por via helpo, amikoj. Sed vi ne estas la solaj kreditoroj de mia feliĉega edzo. Estas ankoraŭ aliaj. Estas Kilin, Ĵukin, Sedlov, Bannikov, Decki. Kunvenigu ĉiujn, kaj se ili konsentos ricevi la saman porcion, mi pagos al vi per unu fojo, kaj vi defariĝos per unu ekbato."

"Al kio ni zorgos pri aliaj?" diris la komercistoj. "Kaj se ili ne konsentos? Se ili volos la plenan sumon? Ni povas decidi nur por ni."

"Miaj amikoj!" klarigis la vidvino. "Ĉu vi volas min ankoraŭ pli malfeliĉigi? Mi pensas ke mi estas sufiĉe malfeliĉa, perdinte tian edzon..." Kaj la vidvino ekploris.

"Sed kion vi volas?" demandis mire la komercistoj. "Ĉu ni estas sorĉistoj? Ĉu ni povas devigi fremdajn homojn konsenti al nia akordo, se ili ne volos? Virino, kion vi enmetis en vian kapon?"

"Pardonu, miaj sinjoroj, ĉu vi ne komprenas ke la solidareco estas la animo de ĉiu afero? Pripensu unu momenton! Jen vi venas kaj konsentas ricevi duonon de la ŝuldo de mia feliĉega edzo. Bonega! Vi ricevas la sumon. Sed post vi restas ankoraŭ aliaj kreditoroj. Ili certe postulos rublon por rublo. Ili rezonos: Jen la vidvino liberiĝis de la pli granda parto de la ŝuldo, kaj nun ŝi havas por pagi kompare mal multe. Tial ni persekutu ŝin kaj puŝu ŝin en senelirejon."

La komercistoj interrigardis sin.

"Ŝi estas prava! Diable prava virino!" ekkriis unu el ili.

La aliaj aprobe balancis la kapojn.

"Tial mi permesas al mi doni al vi konsilon," daŭrigis la vidvino, modeste mallevante la okulojn. "Elektu inter vi homon honestan, kiun vi plej konfidas. Ke tiu ĉi homo kolektu ĉiujn kreditorojn laŭ la registro, kiun mi donos al vi."

Kiam li estos ricevinta en siajn manojn ĉiujn kambiojn kaj kontojn, li veni al mi, kaj ni ambaŭ aranĝos la aferon laŭ nia farita decido—por 50 procentoj.”

La komercistoj konsentis kaj foriris.

Ili elektis inter si Ivan Kostiĉ, mian kuzon. Li estis homo energia kaj samtempe kreditoro de la mortinto, kiu ŝuldis al li 8,000 rublojn. Post intertempo de semajno li kolektis ĉiujn dokumentojn kaj venis al la vidvino.

Kaj nun okazis cirkonstanco, kiu klarigas la koleron de Sro. Karpoviĉ. La vidvino ekzamenis la dokumentojn kaj trovis ilin en ordo. Mankis nur la kambio de 8,000 rubloj de mia kuzo.

“Kaj la kambio apartenanta al vi, sinjoro, kie ĝi estas?” demandis la vidvino.

“Sinjorino,” diris mia kuzo kun mieno de senkulpa ŝafo, “Vi scias ke la pagdato de tiu ĉi kambio venos nur post tri monatoj. Ĉar mi bezonis monon, mi ĝin diskontis, la diskontisto ĝin rediskontis, la kambio transiris kelkajn manojn, kaj nun mi ne scias, en kiu urbo ĝi estas.”

“Kion do ni faros?”

“Se vi fidas mian promeson, mi ĵuras al vi, ke kiam, en la pagdato, la kambio revenos, mi elaĉetos ĝin kaj mi ĝin redonos al vi por 4,000 rubloj laŭ la agordo. Se vi estas nekredema, mi estas preta subskribi al vi la promeson, ke mi devas ĝin redoni al vi por tiu ĉi duona sumo.”

“Ne, sinjoro! Mi preteras, ke vi subskribu al mi ricevon de 4,000 rubloj je l'konto de la kambio. Tiam per si mem rezultos ke mi ŝuldas al vi la duan duonon.”

“Pardonu, sinjorino, tion ĉi mi ne faros!”

“Kial do? Ĉu ne estas al vi egale?”

“Ne! Se mi subskribos tiun ĉi ricevon kaj poste mi efektive ricevos de vi 4,000 rublojn, tiam mi povos fanfaroni, ke vi

pagis al mi plene, kaj miaj konfidintoj diros, ke mi trompis ilin, ke mi konsilis al ili kontenti je 50 procentoj dum mi mem ricevis 100.”

“Sed mi diros al ili la veron.”

“Sed se ili ne kredos vin? Ne! Mi konsentas oferi 4,000 rublojn, sed mi ne volas perdi mian komercistan honoron.”

La vidvino enpensiĝis. Ŝi suspektis embuskon. La tuta ŝuldo estis ĉirkaŭ 60,000 rubloj; sekve la operacio metas en ŝian poŝon 30,000 da pura profito. La tuta demando estas, ĉu ŝi perdos el tiu ĉi sumo 4,000, se la sinjoro trompos ŝin. Prokrasti la tutan aferon por atendi la pagdaton de la kambio estis neeble. Unue la kreditoroj volas la monon tuj, minacante tiri ŝin al la juĝejo. Sed proceso estas malbona afero, graveda je neatendaĵoj. Due, dum la tuta tempo de la proceso ŝia komerco estos neebla, la komercaĵoj difektiĝos en la tenejo kaj fariĝos ekster-modaj. Fine elspezoj, tuta perdo de la kredito... Ne! Ŝi devas konsenti. De alia flanko, subskribita promeso preni duonon por la tuto ne havas forton antaŭ la tribunalo...

Tial la vidvino diris:

“Bone! Mi scias, Sinjoro Kostiĉ, ke vi estas honesta homo, kiu ne volos ekspluati malfeliĉan vidvinon kaj la orfojn de la mortinto, kiu vin amis. Mi volas neman subskribitan promeson. Via vorto estas por mi pli forthavanta ol lero kaj stato.”

Tiel la vidvino ricevis la subskribitajn de la edzo dokumentojn je la sumo de 52,000 kaj pagis 26,000 kontante. La kreditoroj estis tre kontentaj, kaj mia kuzo ricevis de ili rekompencan de 2,600 rubloj.

Post tri monatoj li prezentis al la vidvino la kambion kaj postulis la plenan sumon. La vidvino indignis, kriis, ploris, sed nenio helpis, ĉar la kuzo minacis per proceso.

FROM THE TIME when a handful of grasshoppers for entree, with wild berries for dessert, failed to satisfy the growing needs of the human animal, his life has been a prolonged game of hustle. The hustle was good for him—it developed his wits, heightened his forehead and stood him up on his hind legs to lord it over the rest of creation. Strange to say, however, the individual does not appreciate this great blessing; we are perfectly ready to do all our hustling vicariously, and the only terms on which we willingly consent to stew in our own personal sweat is when we call the thing “sport.” Chasing the grasshoppers, gathering up the clams, beating down the nuts and milking the cows we call labor; certain it is, too, that no sane person wants to labor. So the whole problem is, and for time out of memory of the race, it has been to eat the hoppergrasses without chasing them and to gather eggs where our hens have not laid.

Various devices indeed have we used to reach this end. Sometimes we put brass rings in our noses and the people who hadn't brass rings in their noses came and worshipped us and fed us; sometimes we put a stiff club in our hand, and the people who owned smaller clubs fell down and paved our path with broiled lobster and stewed prunes. We have robbed, murdered and enslaved, so long as that was the fashion. It is out of fashion to do those things directly and openly today, therefore it is not profitable, and because it is not profitable it is out of fashion.

As a matter of fact, there is more or less of real work attached to any way of getting a living, but because in three forms the effort is reduced to such a small minimum, these stand in sharp contrast to all others, and every mothers' son of us is and has been all his life, trying to get into the habit of making a living in one of those ways.

These three methods are called rent, interest, and profit.

Rent consists in owning real estate and in making a low-browed fool pay for the privilege of living upon it. It is good, and supports our best families.

Profit consists in using your noddle to create fictitious values, and is the only one of the three games in which there is real fun or which requires much brains. To buy five cents' worth of laundry soap, make it into twenty packages of Dr. Grabband Skinnem's Marvellous Corn Specific and sell it to a crowd of suckers for a dollar per specific, is a fair sample of the profit game, high and low. Usually, the size of the percentage is the measure of the ability of the profit-taker.

Interest is where you come in. You do not care to sell corn cure. You meet the genius and buy the soap for him, taking his

promise to repay you the five cents, with a little added money.

Interest is the most stupendous fiction in which the human mind ever indulged. It is based upon a mathematical impossibility, and every interest game is a losing game. Figure it for yourself. Value the Atlantic ocean at one cent. Suppose that "creation" was a hundred thousand years ago. "Invest" one drop of water at a septillionth part of a cent, compound, five-per-cent interest. Why, man, twenty earths of solid gold wouldn't pay the bill today! The only answer to the interest problem is—death. In every forest, part of the trees are dying, and in the business world part of the enterprises are always dying and repudiating their debts, capital, principal, interest and dividends.

But since the span of human life is so short, and most of us are more concerned with present and pressing problems than with pure mathematics, it is quite possible to select, if one is possessed of good average gumption, investments which give reasonable assurance of paying their interest charges for one human life-time. An industrial concern can well afford to pay interest, or dividends, so long as it is GREEN AND GROWING, just as a farmer can afford to buy seed-grain if he has a field to plant. He can pay any reasonable interest on the cost of that grain, too, for he expects to reap twenty-to-one or a hundred-to-one.

Make a note of those words, GREEN AND GROWING. Therein is the whole solution of the interest problem.

INVESTING IN ESPERANTO.

Two years ago, in a Texas town, an old man laid a copy of O'Connor's text-book of Esperanto before me. He was far advanced in years, and was putting his affairs in order and preparing to give up his place on earth. And he said: "Young man, there's something that will GROW." I took a note of the publisher's address and wrote for the book. After many years in printing and country newspaper work I was touring the country then as a lyceum entertainer, but that little book and the little scheme worked themselves into my thought-system and insistently repeated:

"Young man, THERE'S something that will GROW".

It was all perfectly plain—there was to be an Esperanto magazine in America and yours truly was to sit on the main desk. But how and when?

Returning from a lecture trip which left some unusual dollars in hand, I published the first number of AMERIKA ESPERANTISTO. For four months I hustled about, giving lectures to support myself and the paper, never discouraged or doubting the ultimate outcome for a moment. Then it dawned upon me that as I was compelled to sell the victim a book before he could read the paper, a book was necessary to the life of the paper. It

was too big an undertaking, so I wrote a western publisher about the scheme and he responded that he could handle the book. I slammed it together in two weeks and took the "copy" to see him. With the manuscript still in my trunk I described the book to him and he said: "It's too big for me to publish, but if you'll get it out I'll take a thousand copies."

Stung! No—not at all. When you can sit across the table from a man you never saw before and sell him a thousand copies of a book that only yourself has ever read in manuscript—nobody but a born pessimist could "kick" at that. But he saw, and there was the reason—Esperanto is GREEN AND GROWING.

That set fire to my smouldering optimism, and I squandered \$3.50 for a Pullman berth on the trip to Chicago, rented a room and hired a stenographer to do the rough work while I went out to place the manuscript of The American Esperanto book. Ten, twenty, thirty interviews followed with ten, twenty, thirty publishers, in ten, twenty thirty days. One of them even examined the manuscript, or said he did. Most of them had never heard of Esperanto. I found a publisher who agreed to lend me \$150.00 for sixty days if I would pay him back \$150.00 in money and \$150.00 in royalties. I bought \$150.00 worth of type, had it sent to my bed-room, told the electrotypers to call every day for the page-forms, and in six weeks the plates were ready for the press. I can still set type when you git me riled.

In the meantime, of course, I had dispensed with Miss Birmingham, the stenographer, and otherwise reduced expenses. I could have used the \$3.50 which the Pullman berth—in fact, the quarter I gave the porter—but what's the use?

The pleasant spot in the whole memory—or rather the two pleasant spots—are the bulging eyes of the landlady that time I handed her the thirty-five dollars room rent. She was wavering between thrifty delight at the return of the shekels she had mourned as lost and cantankerous disappointment because her gloomy prophecies as to the sad end of "folks what tries t' reform der world" seemed slipping away into the twilight.

GETTING CLOSER TO THE POINT.

Why am I telling you this?

Under the bridge which spans the river are concrete piers, set down in the sand, to solid bottom. Men dug and dug for weeks in cassions laying those foundations. They are out of sight. They don't beautify the landscape. They don't even make a noise. But they had to be there, just the same. Two years of steady digging are in the foundation, and the beginning stage of this magazine has been passed. It is no longer an experiment. But because I want it to be a big success and want your help in it, and am going to ask you, a little farther along in this advertisement, to put your money into it, you ought to know

just how and why it began and how the foundation was laid. There has been no scratching of the surface. And I am not one bit more confident of its ultimate success now than when one edition was delayed two weeks for lack of two dollars to pay the postage.

But come down to date and up to the point. Publicity by means of the printed page must be the power behind any great popular movement. A strongly-built system of advertising constitutes a great part of our propaganda for Esperanto. The system used by AMERIKA ESPERANTISTO has been and is to convert the individual to Esperanto by selling him a book with which to learn it, and a periodical to "jog up" or refresh his interest in it. When he pays us \$1.50 for book and magazine he must not only pay the full cost of both, but must pay the cost of convincing him that he should take up Esperanto. And we figure that every Esperantist has a personal, proprietary, religious interest in the pushing of the propaganda, and is quite content to have us give him back full value for part of his money, and to spend the rest convincing his neighbor. That is the kind of foundation we are laying—propaganda, propaganda, and always more propaganda.

We need more capital in this propaganda. I told you a year ago that we needed \$100,000, and it is just as true today, but I don't expect to get it. Now, I'm going to tell you what I think you can, and will do, for Esperanto.

We need an equipment fund of \$5,000, a stock fund of about the same sum, and a working capital of like amount. These will relieve our "growing pains" for a while, at least, and that much is imperatively necessary. It is not needed for expenses—we take reasonable care that expenses and receipts shall just about balance each other; but we cannot possibly take full advantage of the opportunity open to us to push the propaganda of Esperanto without a large increase of capital.

Those who invest this money will not be managers of the business, but, in the last analysis, they will be its owners; their investments being preferred above mine as to principal and interest.

You can reasonably expect to get interest or dividends only when you invest in something that's GREEN AND GROWING.

Esperanto is on the road to BIGNESS.

IF ESPERANTO WINS OUT. American machinery and American business methods have foretold that the biggest Esperanto publishing house in the world will be in America.

If it is in America, it will be in Chicago.

Have YOU any idle capital which you are willing to invest at 7 per cent per annum, semi-annual cumulative dividends? If so, write and say HOW MUCH you have, and I'll enlighten you as to our proposal.

Tiam la vidvino dentogrincante kaj insultante devis pagi. Oni ne povas bankroti je 8,000, kaj ĉiun trimonaton oni ne povas bankroti ankau.

Nun oni komprenas, kial Sidor Karpoviĉ, komercisto de virinaj kaj infanaj manteloj, jakoj, "sakoj" kaj de aliaj objektoj de tiu ĉi speco, marŝis kolere en sia ĉambro kaj insultis mian kuzon plej indigne.

"Sed, Sidor Karpoviĉ," mi rimarkis, "propradire mi ne komprenas la kaŭzon de via kolero. En la fino de finoj mia kuzo ricevis nur sian propran monon."

"Kaj lia promeso? Lia promeso de honesta komercisto preni nur duonon?"

"Jes, lia promeso. Sed kial kaj kiel li promesis? Oni minacis, ke li, en kontraŭa okazo, ne ricevos eĉ kvaronon. Pardonu min por la ekzemplo, sed se mi iras en arbaro kaj oni kaptas min por tranĉi al mi la gorgon, kaj mi, por min elaceti, ĵuras pagi difinitan sumon, ĉu mi efektive devas pagi?"

"Jen ekzemplo!" sarkasme ridis Sidor Karpoviĉ. "Kompari rabiston kun komercisto!"

"Tute ne! Mi ne volas diri ke komercisto estas rabisto. Sed du diversaj homaj povas fari similan aferon. En unu okazo oni diris: monon au mi prenas perforte la vivon! kaj en la dua: duonon au mi prenas perforte la tuton! En ambaŭ okazoj estas tre nature ne plenumi ĝin, se oni povas."

"Vi parolas tiel, ĉar vi ne komprenas la komerciston vivon."

"Mi ne estas komercisto, Sidor Karpoviĉ, sed mi pensas, ke la parolado estas simpla ĉiutagaĵo, ne speciale komercista afero. Cetere, mi ekzamenos ĝin de komercista vidpunkto. Via bofrato subskribis kambion, t.e. faris skribitan promeson pagi. Bone! Mia kuzo faris buŝan promeson cedi al via fratino duonon de tiu ŝuldo. Bone! Sed via bofrato

au lia heredinto ne volis plenumi la skribitan promeson. Kiel do vi povas postuli ke alia plenumu ĝin? Se la unua estas honesta homo, kial la dua estos fripono pro la sama konduto, precipe se la promeso pri la donaco ne estis propravola? Mi povas montri al vi, ke al mia kuzo estis tre facile ricevi ne sole siajn 8,000 rublojn, sed ankoraŭ pli."

"Li efektive ricevis pli. Oni pagis al li 10 procentoj da rekompenco."

"Ne! Li povis ricevi ankoraŭ alian monon."

"Kiel do?"

"Kio malhelpus al li deteni ankoraŭ fremdan kambion de kelkaj mil rubloj, pagi el sia propra poŝto la kondiĉitan duonon kaj poste postuli de via fratino la tuton?"

"Tio ĉi estus ankoraŭ pli granda friponeco. Sed vi ne povas kompreni ĝin. Vi ne estas komercisto. Vi ne havas la komercistan etikon."

"Komercista etiko? Kio ĝi estas?"

"Jen! Vi eĉ ne aŭdis pri tiu ĉi besto?" diris Sidor Karpoviĉ sarkasme. "Laŭ la komercista etiko buŝpromeso superas kambion kaj ĉion skribitan. Se vi promesas al mi buŝe, vi devas plenumi la promesiton, ĉar mi ne povas vin devigi per forto fari ĝin, ĝuste pro la manko de via subskribo. Tial unufoja rompo de buŝpromeso faras vin nekredinda por ĉiam. Kambio estas afero tute alia; se vi ne pagas, mi povas vin devigi per la tribunalo fari ĝin."

"Jes!" diris mi ridante. "Same kiel oni devigis pagi vian fratino! Jen kio estas via komercista etiko!"

"Mia fratino? Vi pensas, ke se mia fratino pagis 50 procentojn, oni kalkulas ŝin malhonestaj komercistino?"

"Vi parolas malprecize, Sidor Karpoviĉ! Ŝi estas nur duon-malhonestaj komercistino, ĉar unu duonon ŝi pagis."

Mia kunparolanto ridis.

"Mi jam diris, ke vi nenion komprenas en nia komercista etiko. Duonbankroto ne estas malbonestaĵo. Montru al mi komercistojn, kiuj neniam bankrotis! Vi trovos nur maloftajn unuojn, ĉar ĉiuj aliaj bankrotis du, tri, kvar kaj pli da fojoj. Multaj bankrotas tre regule, kiel se ili havus bankrotfebron. Kaj oni ne plendas. Unu bankrotas al alia, la alia al tria, detala komercisto al maldetalisto, maldetalisto al centra liveristo aŭ fabrikisto, fabrikisto al siaj kreditoroj. La homoj estas ligitaj per solidara bankrotado. Unu mano lavas la alian, kaj ambaŭ estas . . . "malpuraj!" mi finis.

"Ne! Puraj! Propradiĝe estas tute egale, ĉu oni pagas unu al alia la plenan sumon aŭ nur duonon. Eĉ la regnoj konfesas tiun ĉi principon en siaj interrilatoj, ĉar tio estas la bazo de la Universala Poŝta Unuiĝo."

"Sed estas ja komercistoj, kiuj ne bankrotas. Se duonbankroto ne estas malbonestaĵo, kiel vi nomos la konduton de komercisto ĉiam paganta?"

"Mi nomos ĝin lukso. Ĉiu barono havas sian fantazion, kiu ne estas deviga por la meza sana homo. Devigaĵ estas nur la neskribitaj leĝoj, la komercista tradicio, la komercista etiko, kaj ĉiu, kiu rompas ilin, estas fripono."

"Tiu etiko estas kimerio, kiu ne ekzistas. Ne estas komercista etiko. Estas homa etiko, homa ĝojo, homa nazkataro. Kaj se ĉu parolos al mi pri botista etiko, pri tombista ftizo, pri librotenista nazkataro, pri kandelista ĝojo, mi ridos rekte al lia vizaĝo."

Sidor Karpoviĉ fikse rigardis min kaj demandis:

"Ĉu vi efektive farus ĝin?"

"Certe mi farus ĝin! Kial vi min rigardas tiamaniere?"

"Mi esperas, ke vi estas medicinisto, vera medicinisto?"

"Kia stranga demando!"

"Prezentu al vi, ke malsanulo vizitas vin. Tio ĉi malsanulo estas ftizulo, kankrulo, degeneranto, mallonge, homo danĝera por sia intima apudulo. Ni supozu, ke li havas fianĉinon kaj pretiĝas edziĝi. Ĉu vi avertus la fianĉinon aŭ ŝiajn gepatrojn pri la danĝero?"

"Hm . . . tio ĉi estas malpermesata . . . Sed mi povas averti la malsanulon mem."

"Kaj se la malsanulo estos obstina kaj volos edziĝi? Kio? Vi silentas? Jes certe vi silentos! . . . Aŭ ni prenu alian ekzemplon. Mi, via paciento, ĉesas konfidi vin kaj invitas alian mediciniston por kontroli vin, sed sen via alesto kaj scio, ĉar mi timas ke via samprofesiano ne volos fari al vi honton kaj nomi vin fuŝisto. Se la nova medicinisto sciigus, ke mi havas alian kuraciston, kiun mi volas kontroli, ĉu li volus helpi al mi? Kio? Vi denove silentas? Sed tamen en aliaj cirkonstancoj oni havas la rajton kontroli, kaj estas tre multaj kontrolistoj en bankaferoj, en fabrikejoj, en konstruado, en fervojoj, en terkulturado kaj en aliaj profesioj. Ĉu mono, domo, vagono, rikolto estas pli grava al mi, ol mia sano, mia vivo? Kial do vi medicinistoj ne permesas al mi savi ĉiurimede per kontrolo tion, kiu laŭ mia opinio, eble falsa, sed tamen laŭ mia firma opinio estas la plej kara al mi? Jes! Vi medicinistoj havas medicinan etikon, kiu malpermesas al la kuracistoj malsekretigi la malsanojn, eĉ kiam ili estas venenaj, aŭ kontroli vian kuracon. Jes, ĉiuj profesioj kaj metioj havas diversajn etikojn, kaj ne sole diversajn etikojn, sed eĉ diversajn religiojn."

"Kion vi diras?"

"Tute simple! Ĉu vi ne aŭdis, kiel butikisto ĵuras per ĉiuj sanktuloj, ke la prezo anoncata de li al la aĉetanto estas la plej malalta, ke ĝi estas lia propra kosto, ke li donas la komercaĵon tiel

malkare, ĉar . . nu, ĉar li hodiaŭ nenion vendis, aŭ ĉar ĝi estas la lasta restaĵo, aŭ ĉar vi mem plaĉas al li, k.t.p. ? . . . Vi ĝin certe aŭdis centfoje ? ”

“Tio ĉi estas simpla malpiaĵo aŭ malsaĝaĵo de butikisto.”

“Nova eraro ! La butikistoj estas nek malpiuloj nek malsaĝuloj. Por povi ion gajni kaj decidigi la aĉetanton, ili faras escepton en la apliko de ĵuroj, kiuj konsideriĝas kiel nulvalorantaj ekskluzive en la afero de ilia speciala profesio. En ĉiuj aliaj regionoj la butikistoj estas piaj homoj, fervore preĝas en la temploj, lernigas al siaj infanoj la religion, la komunan religion de la Kristanoj, ne la specialan de butikistoj.”

“Ĉu ne ekzistas ankaŭ specialaj politikaj ekonomioj, kontraŭaj al la ĝenerala ? ” mi demandis por kaŝi la embarason.

“Kial ne ? Por privata homo ĉiu mono estas kapitalo. Se kartludisto gajnas, li grandigas sian kapitalon ; se li perdas, li malgrandigas ĝin. Sed de la vidpunkto de la regno, tio estas nek grandigo nek malgrandigo de la kapitalo, sed nur simpla transigo de mono el unu poŝo en alian. Same ekzistas ŝtelista politika ekonomio, ŝtelista etiko, ŝtelista punkto de honoro, ŝtelista tradicio, k.t.p.”

Mi silentis de konfuzo. En mia koro kreskis suferanta sento, kiu baldaŭ akre difiniĝis. Tio ĉi estis teruro. Efektive, la homaj interesoj estas tiel dividitaj, tiel kontraŭaj unu al alia, ke la bono, moraleco, pieco de unuj estas malbono, malmoraleco por aliaj. La feliĉo de unuj baziĝas sur la malfeliĉo de aliaj. Ne estas homa etiko : estas etiko de medicinistoj, de ŝuistoj. Ne estas homa politika ekonomio : estas politika ekonomio de agristoj vilaĝanoj, de laboristoj, de fabrikistoj. La bela granda or-monero ŝanĝiĝis je rustantaj kupraj moneraĵoj, makulantaj la manojn de tiuj, kiuj ilin uzas. Mi estis tiel konsternita, ke mi forgesis, ke mi estas inteligenta homo kun universitata diplomo kaj ke Sidor Karpoviĉ estas malklera komercistaĉo, kaj mi diris :

“Mi dankas vin por la leciono, Sidor Karpoviĉ ! Sed diru, kion oni devas fari por kunigi ĉiujn tiujn etikojn en unu homa etiko, ĉiujn profesiajn politikajn ekonomiojn en unu homa politika ekonomio, k. t. p. ? ”

Sidor Karpoviĉ atente rigardis min, fermis la malfermitajn fenestrojn kaj diris mallaŭte :

“Lasu tiujn ĉi senutilajn demandojn ! En Rusujo tio ĉi estas danĝera temo.”



EL “TUTMONDA ANEKDOTARO”

En la Lernejo

Diris instruisto dum la gramatika instruo :

“Ni nun volas formi frazojn kun personaj pronomoj : mi, vi, ŝi, li, k. t. p. Se ekzemple la patro dirus ‘Mi foriras,’ kion respondus tiam la patrino al patro ? ”

Lernanto: “Vi restos hejme.”

Nova Bubeto

Patrino: “Sed bubeto, jam denove vi batigadis kun Pepito, kaj kia nun estas via eksteraĵo ! Jam ree mi bezonos aĉeti por vi novan vestaĵon.”

Fileto: “Ho ! Vi do nur vidu Pepiton ! Lia patrino bezonos tute novan bubeton.”

THE BEGINNER AND HIS TROUBLES

"I am overwhelmed with amazement that you do not have more of the department 'The beginner and his troubles' in the journal. I am quite sure it would be acceptable to ninety per cent of your readers," writes M. E. Collins.

That sometimes surprises us, too. But it never overwhelms us with amazement, for when one comes down to that page he ardently wonders what to put in it and what to leave out. Just to please Mr. Collins and the rest of the ninety per cent we seize the first sentence of the last manuscript received, evidently from a beginner:

Jen estis unufoje homo, kiu lokis siajn retakaptilojn.

Here is a sentence grammatically above reproach. It is excellent English, too: *There was once a man who had set his snares.*

This is the trouble of the beginner, the advanced student and even the expert—thinking in the mother-tongue, especially when translating.

Jen means *behold*, and while not necessarily emphatic it usually applies to some occasion of surprise (*look!*), something to command attention, *now*. Used in this way, *there* has no reference to place, has really no meaning, being employed to "limber up" the sentence. So **estas** alone is used, and not **jen estas** or **tie estas**.

Unufoje means *once*, *one "time,"* but it does not convey the evasive sense of *once upon a time*; it is mathematical, and the precedent of *twice*, *thrice*, etc. If you want the word for a wholly indefinite date, it is better to use **iam**.

Homo means *human being* indefinitely, and **viro** a *man*.

Loki for *set* or *place* traps, is not so

good as **arangî**, or **pretigi**.

The author of this translation writes good English, and probably reads Esperanto fluently. But he must read much Esperanto literature before he can write good Esperanto. For example, the average fourteen-year-old American has been using English thirteen years and can write a grammar school essay, but he has not learned to write matter which would look well in print.

Don't try to write Esperanto for publication while you are too young. Be glad that you can read, and do so—read, read, read.

That for the beginner whose grammar is "perfectly good." For the beginner whose grammar is bad, we can only advise careful study of the text book. We have seen a post card written by a young lady who is supposed to have been an Esperantist for a year, in which she calmly says **mî voli al fari** for *I wish to do*. Why not, indeed? The vocabulary says that *wish* is **voli**, *to* **al**, and *do* **fari**. She had studied the vocabulary, but not the grammar.



Editor: I would ask your criticism on the following sentence: **Venu kaj laboru (aŭ labori) en mia ĝardeno.** I notice that many writers use the infinitive **labori**, but it strikes me that the imperative **laboru** should be used, as it has the same force as the imperative **venu**. Which would you regard as correct?

—W. L. C.

It is simply a matter of preference, either form being correct, though perhaps there is a shade of difference in meaning. In English, *come and see me* and *come to see me* are both correct, though probably the fanatics who strive toward the ever-shifting goal of "scholarly English" use the latter form.

LA KUKUNJANA PAROĤESTRO

Esperantigita el la Franca laŭ A. Daudet de
BENEDICT PAPOT

La abato Martino estis paroĥestro de—Kukunjano.

Tiel bona kiel la pano, tiel vera kiel la oro, li patre amis siajn Kukunjananojn: por li, lia Kukunjano jam estus paradizo sur la tero, se liaj Kukunjananoj al li donus iom pli da kontentigo. Sed, ho vel la araneoj ŝpinis en la konfesejo, kaj dum la bela paska tago restis la hostioj en la fundo de la sankta kaliko. Tio vundis la koron de la bona pastro kaj li ĉiam petis de Dio, kiel favoro, ke li ne mortu antaŭ ol li estos rekondukinta al la ŝafejo sian disigitan aron.

Nu, vi vidos, ke Dio lin aŭdis.

Dimanĉon, post la diservo, supreniris Sinjoro Martino en la katedron.



Li diris:

Miaj gefratoj, vi kredos min se vi volas, lastnokte mi trovis min, mi mizera pekulo, ĉe la pordo de la paradizo.

Mi frapis: Sankta Petro malfermis al mi.

"Nu! Estas vi, mia bona Sinjoro Martino," li diris al mi, "Kia bona vento alkondukas vin? Kaj kion mi povas fari por vi?"

"Bela Sankta Petro, vi, kiu tenas la ŝlosilojn de la paradizo, ĉu vi povas diri al mi, se mi ne estas tro sciema, kiom da Kukunjananoj vi havas en la paradizo?"

"Mi havas nenion, kion mi povas rifuzi al vi, Sinjoro Martino; sidiĝu do, ni vidos la aferon kune."

LA KUKUNJANA PAROĤESTRO

Kaj Sankta Petro prenis sian grandan libron, malfermis ĝin, surmetis siajn okulvitrojn:

"Lasu min vidi: Kukunjano, vi diris—Ku—Ku—Kukunjano. Tie ni estas! Kukunjano. Mia bona Sinjoro Martino, la paĝo estas tute ne skribita! Ne unu animo! Ne pli da Kukunjananoj ol fiŝostoj en meleagrino!"

"Kiel! Neniu el Kukunjano ĉi tie? Neniu? Ne estas eble! Rigardu do pli bone!"

"Neniu, sankta homo. Vidu mem, se vi kredas, ke mi ŝercas."

Mi, Dio mia, mi piedŝtrapis kaj kun manoj kunmetitaj mi kriegis por kompato.

Tiam Sankta Petro diris:

"Kredu min, Sinjoro Martino, vi ne devas tiamaniere malbonigi al vi mem la sangon, ĉar vi povus per tio havi apoplekcion. Post ĉio, tio ne estas via peko. Viaj Kukunjananoj kredeble pasas iom da kvaranteno en la purgatorio."

"Ha, per bonfarado, granda Sankta Petro! Farigu, ke mi povos ilin almenaŭ vidi kaj konsoli."

"Volonte, mia amiko. Jen, piedvestu tiujn ĉi sandalojn, ĉar la vojeto ne estas tre bone. Jen estas bone! Nun vojiru rekte antaŭen. Ĉu vi vidas—tje,—malproksime—ĉe la turno? Vi trovos tie arĝentan pordon tute kovritan per nigraj krucoj—dekstramane. Vi frapos, oni malfermos al vi. Bonan tagon. Restu sana kaj fortika."



Kaj mi vojiris—mi vojiris! Kia vojirado! Miaj haroj starigas pripensante pri tio! Malgranda vojeto, plenigita de dornarbetaĵoj, de karberoj kiuj lumadis kaj de serpentoj kiuj sibladis, alkondukis min al la arĝenta pordo.

"Tok, tok!"

"Kiu frapas?" diris raŭka kaj plenda voĉo.

BENEDICT PAPOT

"La paroĥestro de Kukunjano."

"De—?"

"De Kukunjano."

"Ha! Eniru."

Mi eniris. Granda bela anĝelo, kunflugiloj tiel malhelaj kiel la nokto, kun vesto tiel bela kiel la tago, kun ŝlosiloj el diamantoj pendantaj de la zono, skribadis,—kra—kra— en granda libro, pli granda ol tiu de Sankta Petro.

"Fine, kion vi volas kaj kion vi demandas?" diris la anĝelo.

"Bona anĝelo de Dio, mi volas scii—mi eble estas treege sciema—ĉu vi havas tie ĉi la Kukunjananojn?"

"La—?"

"La Kukunjananojn,—la anojn de Kukunjano,—tial ke, estas mi—kiu estas ilia paroĥestro."

"Ha! La abato Martino, ĉu ne?"

"Por servi al vi, Sinjoro anĝelo."



"Kukunjano, do, vi diras"—kaj la anĝelo malfermas kaj ekturnas la foliojn de sia granda libro, malsekigante sian fingron per kraĉaĵo por ke la folio glitu pli bone.

"Kukunjano"—li diris kun longa ekĝemo. "Sinjoro Martino, el Kukunjano en la purgatorio ni havas nenium."

"Jesuo! Mario! Josefo! Neniu el Kukunjano en la purgatorio? Ho! Granda Dio! Kie do estas ili?"

"Nu! sankta viro, ili estas en la paradizo. Kie, diable, vi volas, ke ili estu?"

"Sed mi venas ja de la paradizo—"

"Vi de tie venas! Nu?"

"Nu! ili ne estas tie! Ho! bona patrino de la anĝeloj!"

"Kion vi volas, Sinjoro paroĥestro? Se ili ne estas en la paradizo nek en la purgatorio, ne ekzistas mezoloko, ili estas—"

LA KUKUNJANA PAROĤESTRO

"Sankta Kruco! Jesuo, filo de Davido! Ho ve! ho ve! Ĉu estas eble? Ĉu tio povas esti mensogo de la granda Sankta Petro? Tamen la kokon mi ne aŭdis kanti! Ho ve! Kiel mi iros en la paradizon, se miaj Kukunjananoj ne estas tie?"

"Aŭskultu, mia malfeliĉa Sinjoro Martino, tial ke vi volas, ĉiel ajn, esti certa pri tio ĉio kaj vidi per viaj propraj okuloj kio estas, sekvu tiun ĉi vojeton, kuru rapide, se vi scias tiel fari. Vi trovos maldekstre pordegon. Tie vi sciigos pri ĉio. Dio donas tion al vi."

Kaj la anĝelo fermis la pordon.



Estis longa vojeteto tute pavimita per ruĝaj fajraj karboj. Mi ŝanceliĝis kvazaŭ mi estus drinkinta, mi faletis! mi estis tute malsekigita, ĉiu haro de mia korpo havis ĝian guteton da ŝvito, kaj mi spiregis de soifo. Sed kreu min, dank' al la sandaloj kiujn al mi pruntedonis la bona Sankta Petro, mi ne bruligis miajn piedojn.

Kiam mi estis sufiĉe paŝinta, mi vidis, maldekstren, pordon—ne, pordegon—grandegan pordegon, kiu estis tute nefermita, kiel la pordo de granda forno. Hol infanoj miaj! Kia vidiĝo! Tie, oni ne demandas al mi mian nomon; tie, ne ekzistas registrolibro. Per amasoj, plenaporde, oni eniras tien, miaj fratoj, kiel vi eniras, dimanĉon, en la drinkejon.

Mi ŝvitegis, kaj tamen mi malvarmiĝis, mi frosttremiĝis. Miaj haroj stariĝis. Mi flaris la brulodoron, la rostigitan karnon, ion kiel la odoron kiu disŝutiĝas en nia Kukunjano, kiam Elĉo, la hufforgisto, bruligas, por bati ĝin, la hufon de maljuna azeno. Mi ne povas spiri en tiu ĉi malbonodora kaj brula aero. Mi aŭdis terutajn kriojn, ekĝemegojn, blekegojn kaj blasfemojn.

"Nu ĉu ĉi eniras aŭ ne eniras?" diris al mi kornport-

BENEDICT PAPOT

anta demono, min horante per sia forkego.

"Mi? mi ne eniras. Mi estas amiko de Dio."

"Ci estas amiko de Dio! Nu, malbenita favulo! kion ci venas fari tie?"

"Mi venas—Ha! ne parolu al mi pri tio, ĉar mi ne povas pli stari—mi venas—mi venas el malproksime—malfiere—por demandi vin ĉu—ĉu—hazarde—vi havus tie ĉi—iun—iun el Kukuljano?"

"Ha! fajro de Dio! Ci diras malspritaĵojn kvazaŭ ci ne scias, ke estas tie la tuta Kukuljanaro! Vidu, malbela korvo, rigardu—kaj ci vidos kiel ni aranĝas ilin tie ĉi, ciajn lamajn Kukuljananojn!"



Kaj mi vidis, meze de terura flamturniĝo, Grandan-Kokgalinon,—vi ĉiuj konis lin, miaj fratoj,—Kokgalinon, kiu sin tiel ofte ebrigiĝis, kaj tiel ofte skuis al sia malfeliĉa edzino la pulojn (batis ŝin).

Mi vidis Katarinon,—la malgrandan malbonulinon—kun ŝia suprenturnita nazo—kiu kuŝiĝis sole en la garbejo—vi tion rememoras, santaŭguloj! Sed ni preterpasu, mi jam diris tro pri tio.

Mi vidis Paskalon, la glufingrulon, kiu faris sian oleon el la olivoj de Sinjoro Juliano.

Mi vidis Babeton, la postrekoltantinon, kiu, postrikoltante, por fini pli rapide sian garbon, ĉerpis plenmane el la garbejo.

Mi vidis mastron Grapason, kiu tiel bone oleumis la radon de sia puŝveturilo.

Kaj Dolinon, kiu vendis tiel kare la akvon el sia puto.

Kaj Tordulon, kiu ĉiufoje kiam li min renkontis dum mi portis la sanktan hostion, preterpasadis, kun la ĉapo sur la

LA KUKUNJANA PAROĤESTRO

kapo kaj la pipo en la beko—tiel fiero kiel Artabo—kvazaŭ li renkontus hundon.

Kaj Kulon kune kun lia Zetino, kaj Jakobon, kaj Petron, kaj Tonion—



Kortuŝita, paligita de timo, ekĝemis la tuta aŭdantaro, ĉiu vidante en la malfermita infero sian patron aŭ sian patrino, sian avon aŭ avinon.

Daŭrigis la bona abato Martino:

Vi bone sentas, miaj fratoj, vi bone sentas, ke tio ĉi ne povas daŭri. Mi gardas viajn animojn, kaj mi volas, mi volas vin savi el la abismo al kiu vi estas ruliĝantaj kapon antaŭen.

Morgaŭ mi eklaboros. Kaj laboro al mi ne mankos. Jen kiel mi faros: por ke ĉio fariĝu bone, oni devas fari ĉion orde. Ni iros laŭvice, kiel ĉe Jonkjero dum la dancado.

Morgaŭ, lundon, mi aŭdos konfese la maljunulojn kaj la maljunulinojn. Estas nenio.

Mardon, la infanojn. Mi baldaŭ finos.

Merkredon, la junulojn kaj la junulinojn. Tio eble daŭros.

Ĵaŭdon, la virojn. Ni tranĉos tion mallonge.

Vendredon, la virinojn. Mi diros: "Ne diru tro multe."

Sabaton, la mueliston! Tuta tago ne estas tro multe por li.

Kaj se ni finiĝos dimanĉon, ni estos feliĉegaj.

Vidu, miaj infanoj, kiam estas matura la greno oni devas rikolti ĝin. Kiam estas elverŝita la vino, oni devas trinki

BENEDICT PAPOT

ĝin. Jen sufiĉe da malpura tolafo, oni devas lavi ĝin, kaj ĝin bone lavi.

Tio estas la beno, kiun mi al vi deziras. Amen



Tiamaniere okazis ĉio. Oni faris grandegan lavadon. De tiu ĉi rememorinda dimanĉo oni flaris la bonodoron de la virto de Kukunjano de dek mejloj ĉirkaŭe.

Kaj la bona feliĉa pastro, Sinjoro Martino, songis postan nokton, ke, sekvate de sia tuta aro, li supreniras, procesie, meze de ekbruligitaj kandlegoj, de nubo de bonodorumo kaj de kantantaj ĥorknaboj, la luman vojon al la Urbo de Dio.

Kaj jen, la rakonto pri la Kukunjana paroĥestro, kiel ordonis, ke mi rakontu ĝin al vi, tiu ĉi malbonegulo Romanilo, kiu estis mem alia bona fratulo.

LA INVITANTINO

W. J. PHOEBUS

KELKAJN jarcentojn en la estinto teco unu greka marmoristo, Sro. Pigmalion, elbakis sufiĉe belan inan homsimilaĵon, kaj sukcesis viviĝi ĝin virino, kiu tuj devigis al li, ke li edziĝu je ŝi. En niaj tagoj, kiam la franca pogrando de bronzaĵoj, Sinjoro

Bartholdi, fabrikis en sia fandejo la diversajn membrojn de la famekonata Diino de la Libereco, li ne volis, ke oni tie kunmetu ilin en homan formon. Eble li ne kuraĝis riski, ke la figurino fariĝu vivanta fraŭlino, kiu povus proponi edziniĝi je li. Povus ja esti neoportune,

havi en la domo virinon tiel grandan, eĉ se oni ne bankrotus aĉetante por ŝi unu ĉapelon. Tial Bartholdi preferis luigi ŝipon, kaj sendi la disigitajn pecojn trans la maron al Nov-Jorko, por lasi rekunigi ilin tie, sen danĝero al lia persona libereco. Tamen, ŝajnas, ke ia timo, ke ŝi viviĝus, estis tute senfundamenta, ĉar post lerta kunmeto de la membroj kaj pli ol dudekjara staro de la figurino sur ŝia granita piedestalo en Nov-Jorka haveno, ŝi ĝis nun tute ne viviĝis. Ĉu pro tio oni devas ŝin kompati? Ho ne, se kredindaj estas la vortoj de la Predikanto, filo de Davido, reĝo en Jerusalemo, kiu iam anoncis:

"Kaj mi trovis, ke la mortintoj, kiuj antaŭ longe mortis, estis pli feliĉaj ol la vivantoj. Kaj pli feliĉaj ol ili ambaŭ estas tiuj, kiuj ĝis nun ne ekzistis, kiuj ne vidis la malbonajn farojn, kiuj estas farataj sub la suno."

Alivorte, se la nunaj kon-



diĉoj mondaĵ estas tiaj kiaj la tiamaj (kaj ni timas, ke ili estas), nia senvida, senkora bronzulino estas pli feliĉa nunstate, ol ŝi estus, fariĝinte vidantino de ĉiuj malbonaj faroj farataj sub la suno. Sed estas al ni ankoraŭ permesate, konservi kelkan esperon, ke iatempe eble venos tagoj, en kiuj ŝi povus viviĝi, sen suferi troajn dolorojn; tagoj, kiujn antaŭvidis Robert Burns, kantante:

"Ni preĝu, ke fariĝu ti'
Kaj nepre ti' fariĝos.
Ke sur la ronda tera globo
La homoj kunfratiĝos."

Ĉar la neatendita iafoje okazas, kaj ĉar ne estas absoluta neeblaĵo ke ni ĝisvivos tagojn, kiujn ŝi povos toleri, ŝajnas konsilinde doni al la estimataj legantoj priskribon pri la Fraŭlinego, tiel ke, se ili iam vidos ŝin forlasinta sian piedestalon kaj marŝanta tra la landoj, ili povos tuj rekonii ŝin kaj ne forkuri, timante ke ĉasas ilin *Idino*, aŭ eble Sinjorino Ĉefdiablego mem. Kaj por trankviligi ĉiun fraŭlon kaj vidvon, ni sciigas al ili konfidencie, ke ŝi ne edziniĝos je ia aparta hometo, estante jam fianĉinego de Sro. Tuthomaro.

La Nov-Jorka ŝtata leĝifarantaro lastatempe faris leĝon malpermesantan ke la

polico mezuru aŭ faru fotografaĵon de persono ĝis kiam ĝi estos juĝita kulpaj krimo. Mi ne scias kiu mezuris nian diinon, sed jen ŝiaj Bertillonaĵoj:

	Futoj coloj	
Alteco de fundo ĝis torĉo - - -	151	1
De fundo di ^a piedestalo ĝis torĉo	305	6
Longeco di mano - - - - -	16	5
Longeco di montra fingro - - -	8	0
Rondmezuro di montra fingro ĉe dua artiklo - - - - -	7	6
Kapa de mentono ĝis kranio - -	17	3
Trans la oculo - - - - -	2	6
Nazlongeco - - - - -	4	6
Longeco di dekstra brako - - -	42	0
Maksimuma dikeco di dekstra brako	12	0
Dikeco ĉe talio - - - - -	35	0
Largeco di buŝo - - - - -	3	0
La tabloto, kiu ŝi portas en la mano, estas: longa - - - - -	23	7
larga - - - - -	13	7
dika - - - - -	2	0

La kolosino pezas 450,000 funtojn. La bronzo sola pezas 200,000 funtojn. Kvarkek personoj povas stari senĝene en la kapo, kaj la torĉo povas enteni dekdu homojn. La ŝtuparo kondukanta de la piedestalo ĝis la kapo konsistas el 154 ŝtupoj, kaj de tie ĝis la torĉo estas *ladder* el 54 transbastonoj (*angle, rounds*).

*Proposed new preposition



LA ĈIELO LIN BENU!

Metodista pastro rakontis al mi antaŭnelonge pri sia lasta nesukceso. Enirante la oficejon de loka semajna ĵurnalo, li diris al la redaktoro: "Mi estas petanta monhelpon por sinjoro de ĝentileco kaj inteligenteco, kiu bezonegas mal multe da kontanto, sed kiu estas multe tro fiero por sciigi pri siaj suferoj."

"Ja!" ekkriis la redaktoro, suprenpuŝante sian okulŝirmilon, "Mi estas la

sola virĉjo en la vilaĝo, kiu respondas al tiu priskribo. Kio estas la nomo de la sinjoro?"

"Bedaŭrinde," diris la pastro, "mi ne havas liberecon por sciigi."

"Do tiu devas esti mi," diris la redaktoro. "Estas mi—estas mi sendube! La ĉielo vin prosperu, Pastro, en via bona laboro!"

—Esperantigis Mrs. E. A. Russell, Ord. Neb

CORRESPONDENCE

FOREIGN POSTAGE.

Editor:—Is there any way to tell the exact postage required to send cards to foreign countries other than constant inquiry at the post office?

D. W. Newton,
New Rockford, N. D.

Yes. Ask the postmaster to give you printed matter containing such information. The one-cent rate applies to Canada, Mexico, Cuba, Panama, and territories of the United States. All other countries within the Postal Union, which includes most of the dry land of the earth, are two cents.



HE WANTS TO KNOW.

Dear Sirs:—I would like to suggest that for the benefit of the new converts to Esperanto you publish an account of the aims and purposes of the American Esperanto Association; also, whether there is any way to unite with the Association, what the cost is and if there is any symbol of membership. I consider that *Amerika Esperantisto* needs very little to make it a most perfect paper for the language. Is your offer of books for town libraries only, or does it extend to school libraries as well?

Huber La Moreaux,

R. F. D. 2, Zimmerman, Minn.

The A. E. A. is so busy cutting its teeth that it will not sit for its biography. It is less than three years old. The green star is the international symbol of Esperanto, but the A. E. A. has no special badge except the red badge of courage, which is worn pink to avoid confusion with the international "reds." Not to mention a perfect paper, AMERI-

KA ESPERANTISTO needs about twelve thousand things to make it just a comfortable paper. Most of these are silver discs with our national prevarication embossed on the front: "In God we trust." Our library offer extends to all libraries of a public or semi-public nature; that includes, of course, those of the schools.



WANTS IT AT N. Y. C. COLLEGE.

Editor: As to that Fifth Congress, We know that our language aims to make all men brothers; that for this to be successful all things must be distributed equally; and for the last, everything used or justly desired by all should be owned by the government and given gratis, though indirectly paid for by just taxation. Now, the College of the City of New York is the only one where these conditions prevail, and, *what's more, successfully.* It's auditorium, seating 2,400 people, is open to all public uses, and could easily be obtained free. I therefore propose that the Fifth Congress take place in New York at this college.

H. D. Jacobson,

College of the City of New York, June 1, 1908.

The "brotherhood of man," "our dear language," "our holy cause," and kindred expressions used in connection with Esperanto are misleading in a way. Socialists, anarchists, Christians, Mohammedans, all believe in the "brotherhood of man," though frequently having such differences of opinion as to how it shall be brought about as to involve them in direct battle one against

the other. Certainly Esperanto has nothing to do with public ownership. To be sentimental about the language is a matter of individual choice.



ESPERANTO ON REPLY COUPON.

Samuel St. Thomas, of 272 75th Street, New York City, is of the opinion that it is possible to have Esperanto added to the various languages in which the text of the international postal reply coupons are printed. We cheerfully delegate the details to the gentleman who makes the suggestion, and all who are willing to help push the matter may write him. By the way, the coupon (concerning which we occasionally receive inquiries) is a slip of paper, exchangeable in any country for a stamp of five-cent value. It can be purchased at any post office and costs six cents. Thus, for small amounts, its use is cheaper and more convenient than paying the ten cents exchange on a foreign money order.



WHAT CAN HE DO?

Dear Editor:—I want to call your attention to the fact that many persons whose names appear in the list of correspondents for the exchange of post cards never reply. Is this proper? If you can suggest any remedy I would be very glad to hear of it.

Curtis B. Lore.

111 W. Market St., Danville, Penna.

There is no way to compel people to reply, but there are two ways in which to avoid the inconvenience or annoyance. The first is, advertise for yourself. When I wish to employ help, I never write to those who have advertised for work, but put my own advertisement in the "Help Wanted" column. It is a foregone conclusion that twenty will apply for the situation and

nineteen be disappointed, but I would rather disappoint nineteen people than be disappointed nineteen times myself. The other way is to join some correspondence society which periodically expels all members who fail to send replies. How to find the address of such a society? Again—advertise.



A HATFUL OF SUGGESTIONS.

My Dear Editor: Seeing you have set apart a column for the views of your readers and at the request of friends, I want to communicate a few ideas touching Esperanto propaganda in Usono, which ideas, given in all humility, are to be taken strictly on their own merits, if they have any.

Our great lack is *unity*. The American Esperanto Association is not what it ought to be—the first force for Esperanto in the country. The commercial firm, The American Esperantist Company, as it avers itself, is doing more for the movement than any single agent in the country.

A. E. A. lacks unity because it lacks an official organ. No effective national society can do without a periodical means of communication with its far-scattered members. It is true that, AMERIKA ESPERANTISTO supplies this medium by *courtesy*, but we need more than that. In short, why cannot the AMERIKA ESPERANTISTO be officialized? It is the pioneer paper in Usono, the largest and best-supported. Let the National Congress vote first of all on this essential matter. The whole paper need not be run by the Association. The *Germana Esperantisto* has "an official part" which alone contains the work of the Association in Germany. Let Mr. Baker's company and A. E. A. combine. This seems to me to be the practical way of combining.

Another idea—why not a clause in the constitution constituting all Esperantists *ipso facto* honorary members of A. E. A.,—as does the B. E. A.? This is an easy thing, but a good one, I think. Make it known that all honorary mem-

bers and clubs will be enrolled on receipt of names. No dues, of course. Active members of course to pay dues and to alone have voice in ordinary government.

Let us work for the Fifth Congress. The work will do us good, even if we do not get that Congress.

Let us not forget the small Chautauquas, of which there are 200-300 in the country. For instance the Moundsville Chautauqua is to have Mrs. W. S. Stoner teach every morning and deliver three afternoon lectures. Just make known to the Boards of the various small Chautauquas the work of the main Chautauqua.

In order to have none but earnest people as active members of the local groups, would it not be well to set up an examination corresponding to the "Atesto pri Lernado," passing which alone constitutes one an active member locally?

All but my first suggestion I regard as *rekomendindaj*. My first idea, touching an official organ, I regard as absolutely *deviga*. It seems to me essential to our further progress.

Yours in the work,

Hubert M. Scott,

1312 Purdy Ave., Moundsville, W. Va.



THOSE NEW ROOTS.

Dear Sir:—I think the following information should be printed in every issue of *ESPERANTISTO*, viz: The name of the International Organization (if there be such), with name and address of the secretary or person to whom mail should be sent; the names of committees, with the addresses of the proper officers to whom mail is to be sent,—for instance the "Lingva Komitato," the "Scienca Asocio" which asks for lists of technical words without saying to whom they should be sent, etc.; the name and address of the national organization in Usono; and such information; for all of which I have searched in vain in various publications. Also, all new words as fast as adopted by the Lingva Komitato, or seem to be coming into popular

use without their sanction, should be added to the root dictionary, or mentioned somehow. I consider these points of information to be necessary for one who wants to keep up with the procession, and I do not know otherwise how most of us can obtain them. Other points of this nature may suggest themselves later. With best wishes for your success in your rather thankless task of running the *ESPERANTISTO*, I remain,

Yours very truly,

Wm. A. Lewis,

Rutherford, N. J.

This magazine is not run for thanks, health, glory or politics. The publisher publishes because publishing is the business to which he was trained, and is with and for Esperanto because he likes it and sees plenty of work to be done. *AMERIKA ESPERANTISTO* is a low-browed publication with one hand on the public pulse and the other feeling for its pocket book. There! And if Mr. Lewis will undertake to compile a list of new roots in general use, defining "new" as those not contained in the American Esperanto Book, we'll gladly publish them.



A GOOD EXAMPLE.

Myles J. Murphy, of Weehawken, has a column article on Esperanto in a recent number of the *Catholic Union and Times*. Several American Catholic papers have gone to considerable trouble to "knock" Esperanto, and if we are not mistaken the *Union and Times* is one of them. However, any religious or political paper will be fair enough on matters which do not concern their politics or religion directly, and when these take occasion to editorially libel Esperanto, they will usually print a well-written reply. Anyhow, the best propaganda you can make for Esperanto is to be continually writing something good and sending it to "ye editor."

P R E S S

When not otherwise stated, any book or magazine reviewed is sold by our book department

Amsterdama Pioniro.—The Dutch-Esperanto organ of the Esperanto movement in Holland. In the May number: News notes from Holland and the world in general. The address of Dr. Zamenhof in London; a fable in Esperanto, from the Sanskrit; and two poems. The number, 10c; by the year, 85 cents.

Esperanto Card Game.—Mrs. Winifred S. Stoner has compiled a card game which can be turned to good account in memorizing Esperanto words. It is simply a set of 200 cards, containing each ten words, numbered. Each number represents a different series of words. With these cards, there is practically no limit to the various games which can be devised, and the inventor quite appropriately names the scheme Cio. The small edition printed by way of experiment is nearly exhausted, but we understand that another edition will appear. Price \$1.00. Address Marshall White, 224 Water St., Evansville, Ind.

Complete Course in Esperanto.—This is a 32-page booklet for use by the pupils of Mr. Geo. M. Freeman's correspondence school of Esperanto. Using the American Esperanto Book as the main text, the "Complete Course" instructs the correspondent student in the manner of study, provides additional examples and instruction, etc. Well prepared and printed, and is quite a testimonial to the stability of the correspondence school. Full particulars of the course may be had from Prof. Freeman, at Sinclairville, N. Y.

Esperanto en la Servo de la Dia Regno.—"Esperanto in the service of the Kingdom of God" is the beginning

of the title of a new monthly folio, published at Mulheim a. Rhein, Germany, Friedrich Wilhelmstrasse 66. The rest of the name is "Monthly Reports on the Spread of Esperanto in the Young Men's Christian Associations," making, all told, the largest title and the smallest periodical in the Esperanto field. Price, one mark, or 25 cents, per year. Address the publisher. From the first issue we learn that the Y. M. C. A. has 7,600 locals, with a total of 761,000 members.

Lingvo Internacia (April).—Practically the entire number is filled with important official and semi-official matter. Prof. Cart has an article taking the public further into confidence regarding the recent "Ido" controversy and along the same line P. Corret has an exhaustive article on "Adjuvanto and the Delegation." These, with Circular 13 of the *Lingva Komitato*, which contains the final letter from Sro. Boirac, President of the Committee, to Prof. Ostwald, for the delegation practically fill the number. Dr. Vallienne has an article on the mental processes of the Romans, there are two poems, one on "Beautiful Death" and the other "After a Rain." Forty-eight pages. The number, 20 cents; by the year, \$1.80.

Lingvo Internacia (May).—"The Future of Human Flight" is a well-written and interesting popular study of the aeroplane, which the writer considers now a practical, undoubted solution of the ages-old problem of the air. "The Old Guide" is a story from Jean Rameau, translated by the Esperanto Group of Neuchatel, Switzerland. There are some official papers,

Prof. Cart writes a letter to Prof. Jespersen and Corret continues his stinging papers on "Adjuvanto and the Delegation." The sum of his remarks is that De Beaufront, for years leader of the French movement for Esperanto, tried to smuggle Adjuvanto, his own invention, through the Delegation in a box marked "Ido" and has been caught in the act. The accusers present considerable evidence, and the French society seems likely to undergo a change of president. For the rest, book reviews illustrated monthly of Esperantoland. For May: "The Singing Society of Mo" and news notes, forty-eight pages, 20 cents; \$1.80 per year.

Philatelic Esperanto.—This is a new one, "published in behalf of the Esperanto-speaking collectors of the world." Mr. Julian Park, of Buffalo, is the editor. The copies are numbered and are for circulation among the members of the society. From Number Four, Volume One, we get at first the impression that the journal is a joke, since every blessed line of it is English and not Esperanto, as the title slyly leads one to expect. Closer examination, however, reveals the announcement (still in English) that the publication will later appear in Esperanto, French and English.

La Suno Hispana.—Monthly of 16 pages in Spanish and Esperanto. (In all reviews appearing in this magazine, articles mentioned are in Esperanto unless otherwise stated, even though the titles are translated into English, as is done in the present number for propaganda purposes.) In the May number Sro. E. Cano has an article on amateur treatment of a disease in dogs. "Dresden, the Congress City," "The Permanent Committee of the Congresses," a sensible article on the barbarous custom of piercing the ears is contributed by Dr. A. Mellin; some parallel notes in Spanish and Esperanto with the conclusion of a translation from Anderson by Dr. Zamenhof, reprinted from an old issue of Lingvo In-

ternacia. The number, 10 cents; by the year, 75c.

Verda Stelo.—The sixteen-page monthly organ of the Central Mexican Esperanto Society; Spanish and Esperanto. The June number states that a delegate from that country will probably attend the Chautauqua convention to help create enthusiasm for the Fifth in America. The leading article is in Spanish—*El Latin y el Esperanto*. An Esperanto poem, anecdotes, news notes, etc., fill the remainder of the number. Every propagandist should have a copy of the Mexican journal. We have the numbers for April, May and June. By the copy, 10c; by the year, \$1.00.

Pola Esperantisto.—One of the most important of recent additions to the periodical literature of Esperanto is this Polish-Esperanto propaganda and literary monthly published at Warsaw, the home of Dr. Zamenhof, inventor of Esperanto. Among the editorial staff are some of the oldest and best writers of the language, including Dr. Leon Zamenhof, Dr. Bein (Kabe), Leo Belmont, Antoni Grabowski and A. Kofman. "Kabe" is well known as probably the best Esperanto writer, and Kofman is not only a charming writer but a sociologist of keenest perception. In the April and May numbers he has an allegory on "The Living Truth" which is quite worth reading. (We have all numbers, January to May; per copy, 15c; per year, \$1.15.)

Internacia Sciencia Revuo.—A scientific magazine of general scope, wholly in Esperanto; official organ of the International Esperanto Scientific Society. In the June number: "A New Theory on the Movement of Bodies in Space"; "The Ideas of Sro. Le Bon on the 'Birth and Death of Matter'"; an archeological study by Dr. Sallin; an article by P. Dejean on the international time-meridian proposal; "The Natural History of Love" translated from Max

Nordau; notes and correspondence on various subjects. (We have on sale the numbers for March, April, May and June; per copy, 15c; per year, \$1.60.

The British Esperantist.—The leading article in the June issue is an essay on "Ethics," written in the form of a conversational storiette. It is charmingly written by A. Kofman, and is one of the best replies we have yet seen to the question, "Can Esperanto ever possess a literature of Its Own?" It is a terrific arraignment of modern so-called morality, written by a man who knows well where lies the road to better things, and the futility of pointing it out. He dismisses the subject flippantly with the words: "Leave these useless questions alone; in Russia this is a dangerous subject!" One turns with reluctance from this literary gem to examine the remaining contents of the journal, always good: "The Jackdaw of Rheims," has been well translated by J. W. Eggleston. Su Ke Lo has an article on "Esperanto and the Chinese Language." Five pages of book reviews and news notes in Esperanto, two pages telling (in English) of progress among the British clubs, and a long-needed article on "How to Start and Keep Going an Esperanto Club." This number also reprints John Kendrick Bangs' humorous poem about Esperanto, from a recent number of *The Century Magazine*. Price of the number, 10c. By the year, 85c. Order from A. E. Co.

Espero Pacifisto (Jan., Feb.).—The bi-monthly organ of the International Esperantist Peace Society reviews the work of its first three years of existence and confesses that much more money is needed to carry on the business. Some of the best Esperanto books have been issued as supplements to this magazine. In discussion of "The Language Question," M. Moch, the editor, says that three things most of all are needed in propaganda work: First, discipline;

second, discipline; and third, discipline. *Amikejo kaj Pacifismo* are discussed by M. Roy, promoter of the little Esperanto nation. Papers on international arbitration, the peace movement in general, annual report of the society, etc., complete the number. Single copies, 15 cents.

La Vangfrapo.—This little comedy, "The Slap," was written by Abraham Drayfus and has had a great popularity in France. A deputy, a duellist and a servant, with no stagesetting, are required for the performance, which relates to "an affair of honor" as such affairs are understood in certain European circles. After much belligerent talk and some actual violence and reciprocal slapping, the belligerents make the following arrangement, dictated by one of the principals: "We will go to the duelling-ground; you will hold out your arm, which I will scratch; you will fall to the earth; afterwards we will eat dinner and draw up a report for the papers." Paper, 52 pages; 25 cents.

Internacia Socia Revuo.—A monthly (soon to be changed to semi-monthly) Esperanto magazine in opposition to Militarism, Capitalism and Clericalism. The May number: "The Liberals and the English Proletariat," by Harmel; an editorial by A. Duthil on the value of thinking as compared with mere reading; "Reflections on Individualism," translated from Devaldes by R. Louis; "The Social and Psychical Element in Christianity"; "A Letter from Japan," by Osgi; Constitution of the General Labor Federation (*Confederation Generale du Travail*), from Delesalle, translated by Buokin; Reports on the social movement from Argentina, Australia, Belgium, France, Germany, Spain, Holland, Italy, Norway, Portugal, Uruguay and United States. By the copy 15 cents. Per year, \$1.40. A. E. Co.

R E M A R K S

WHEN you prepare manuscripts for any publisher on earth, write one line and leave two blank spaces following it, and keep it up in this proportion. It is barely possible that the editor will want to make a correction or interline some marks for the printer. Use a typewriter. If your matter is not worth typewriting the odds are that it is not worth printing.



NEVER cover more than one subject on one sheet of paper. For example, if you order books, preach a sermon and write an editorial on the same sheet you will have saved \$.001 worth of paper and will endanger the immortal souls of one order clerk, one editor and one book-keeper, besides your own, if you have any.



ANY club can have copies of our American Esperanto Book, on sale, subject to payment when sold. For the reason that many clubs and not a few stores are doing this, we must insist that if you want the premium book sent with a given subscription you ask for it when ordering. Some keep this book in stock and give it to the subscriber first hand. Others do not. Make clear what you want, please.



THE girl at the subscription desk sends this little message, with her kind regards, hoping you are well: "When you go on a vacation, or make a temporary change of address, do not ask to have your subscription address changed, but simply request the sending of certain numbers to the temporary address, and *always*, in writing about your subscription, refer to the permanent ad-

dress. Just remember that we have an opera-house full of subscribers in every state, and some of them with standing room only."



BEGGING your pardon for any seeming tendency to flit about, we ask you to observe that *Amerika Esperantisto* is now giving a new address—235 East Fortieth Street, but still Chicago—always Chicago. Previous quarters have been temporary, but we now have a large office in a new building designed expressly for a syndicate of periodicals—The United Religious Press. Our telephone is Douglas 3113, private exchange to all departments. To visit us, take any South Side elevated train and change for Kenwood line, stopping at Vincennes Avenue. Half block south and one east; or, take any Cottage Grove Avenue car to Fortieth Street, get off and walk a block west. As the cover of this issue was printed and most of the advertisements electrotyped before the change was made, the new address is not "played up" in this issue; mail to any previous address, however, or just plain "Chicago" reaches us promptly.

AND again, though your check for a dollar is a most glad some sight, it is worth only ninety cents in Chicago unless drawn upon a city bank—New York, Philadelphia, Boston, St. Louis, etc. Ten thousand dollars in checks from country subscribers means, in the end, \$1,000 paid out for exchange charges. Plain Ben Franklin stamps, good for one cent apiece, for any small amount, are better and cheaper than money-orders. One dollar bills, which are found in a wild state only east of the Mississippi, are also accepted at their face value.

CLASSIFIED ADVERTISING

WE will print in this department little advertisements of any reputable business, requests for correspondence, etc. More than 25,000 people will read this page. If you have something to sell or trade, tell them about it. Rate per line, 10c flat; no discounts, and minimum charge 20c. Single line correspondence address, twice for 20c. International coupons or one-cent stamps.

ONI enpresas en tiu ĉi fako anoncetojn pri ia inda afero, petojn pri korespondado, ktp. Plia multaj ol 25,000 homoj legos tiun ĉi paĝon. Se vi havas ion, kion vi deziras aŭ vendi aŭ doni interŝanĝe, anoncu al ili pri ĝi. Po 20 spesdaĵoj por ĉiu linio. Nenia rabato. La minimuma sumo, 40 Sd. Unu-linia adreso en fako de korespondado, du monatojn por 40 Sd. Kuponojn aŭ markojn.

KLASIGITAJ ANONCETOJ

KORESPONDADO

La signo P montras, ke oni deziras nur poŝtkartojn ilustritajn; L, nur leterojn; sen signo, leterojn aŭ kartojn.

Usono

Joseph J. Butita, 111 Crighton Ave., Elgin, Illinois.
P William J. Smith, Osceola Mills, Pennsylvania.
P Dr. L. C. Oyster, Lumberport, W. Va.
Mrs. Alice J. Unruh, 571 E. Main St., Bradford, Penna.
P D. W. Newton, New Rockford, N. D.
Dr. B. K. Simonek, 544 Blue Island Ave., Chicago.
Chas. C. Melvin Jr., Box BB, Bradford, Penna.
Marie Hansen, Box 51, Greenville, Mich.
P Miss Effie Pryor, Sedalia, Ky.
P H. L. Brown, 2610 Schaaf Ave., Terre Haute, Indiana.
Ward K. Richardson, Salem, Oregon.
Jackson K. Fairchild, Corvallis, Oregon.
W. A. Henry, Canyon City, Oregon.
P Fno. Ella Berger, 530 East 19th St., Oakland, Calif.
P Lawrence Klassen, North Amherst, Ohio.
P Dro. R. W. Luce, Box 1011, Newsgro, Michigan.
Harry Farbstain, 160 Devilliers St., Pittsburgh, Pa.
John E. Cassidy, 612 East 4th Street, Crowley, Louisiana.

FREMDAJ LANDOJ

Volas korespondi kun ĉiulandaj esperantistoj, aparte kun medicinistoj pri medicinaj demandoj, Sro. Perott, prezidanto de la rusa landa societo "Esperanto," Sij, Simbirskaja, 47, log. 9, St. Petersburg.
P W. W. Weaver, 102 Vito Cruz, Manila, P. I.
P Pri la vivo kaj kutimoj de la amerikaj indianoj:—Emile Chibault, 8 Rue Cosprille, Orleans, France.
Rudolf Riedl, ohre Viaduktgasse 36, Vienna III, Austria, petas statistikon pri ĉiulandaj esperantistaj kluboj.
P Armando Rabello, Rue Clara de Barros E 1, E. do Riachuelo, Rio de Janeiro, Brazil.
P L Isao C. Saito, 120 Nishitobe, Yokohama, Japan.
Carlos Charrier, Calle Zabala 57, Montevideo, Uruguay.
Julius Boschan, Hybernnergasse 40, Prague, Bohemia.
Charles Roux, Greffier du Tribunal, Philippeville, Algiers.
P Sro. W. Schaaf, Leenwarden, Holland. Nur bele koloritaj kartoj.
P P. M. Sorensen, Iylands gate 17, Fredericia, Denmark.
Emanuel Batek, Osek 49, Rokycany, Bohemia.
G. Allard, Granda Hotele Cochinans, Rotterdam, Holland.
Pri ekakursoj al fremdaj landoj.
Hugo Salokannel, Kymi, Finland, Pri kontraŭalkoholismo.
P F. Ramos, Credit Lyonnais, Valencia, Spain.
P E. Bigot, 20, rue de la Chancellerie, Versailles, France.
P N. Moesgaard, 19 Kirkestræde, Koge, Denmark.
E. C. Blunt, Walumba, N. S. W., Australia.
Fno. C. Travers, Heathfield, Davey St., Hobart, Tasmania.
P S. Nicholl, 57, Gordon Road, Wainstead, Essex, England.
J. W. Barclai, Winnitza, Podolia, Russia.
P Fno. Libuse Samkova, Prague, Katlin, Bohemia.
P Ladislav Feierabend, Hradek, Kialovi, Bohemia.
Jakobo Baumann, Supernumerar, Strassburg im Elsass, Ruprechtsauer for 2, Germantio.
P H. Wutike, Pionierstrasse 11, Magdeburg, Germanujo.

MI AŬDAS VIN (ZAMENHOF-HAKNIS)—La nova kanto Esperanta eldonita en Usono. Meza voĉo. Prezo, \$.35, 5 kzo., \$1.50. Herbert Harris, The Churchhill, Portland, Maine.

INTERŜANĜI kreskaĵojn kaj florojn kun Esperantistoj, precipe ne-usonaj. Ankaŭ ŝatus ricavi leterojn de tiuj kiuj loĝas eksterlande. Charles Kenneth Stollmeyer, Hancock, Maryland, U. S. A.

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LET THE WOMEN ALONE! is as good advice now as it was when Paul gave it to Timothy. The above lady is the dream our artist had. Looks as though Phoebus is wrong in saying the lady hadn't moved, as Hammersmith catches her in the act of making off with a sign of the Quaker Oats.

At any rate, we still have on hand quite an edition of the post cards in this design and it's the woman's fault. To get revenge we shall keep right on selling them at cost, which means \$1.00 for 100, or 30c for 25, postpaid.

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